

Zion's Herald

Wednesday, May 11, 1898



Geo. W. Kramer, F. A. I. A., Architect, New York.

CHRIST METHODIST EPISCOPAL CHURCH, PITTSBURG, PA.

This magnificent church building is located at the junction of three streets, on a slight elevation. The style of architecture is the Franco Romanesque. The main front presents a façade of over 60 feet. The central tower — a dome 60 ft. x 60 ft. — rises to a total height of 150 feet. Circular cloisters connect the front with the side vestibules. The general plan is the Greek cross. Upon entering the main auditorium one is struck with the superb proportions. The lofty tower, or dome, is pierced with twenty-four stained-glass windows, in each of which is designed a figure of an angel of heroic size. The base of the dome, the great supporting arches, capitals and chancel are finished with an elaborate modeled frieze. The design and arrangement of chancel are most excellent. The pulpit and altar are placed in front of the choir loft and at a lower level. The entire woodwork throughout is quartered-oak darkened and finished antique. The communion rail is supported by a massive bronze balustrade. The windows are filled with the richest stained-glass, with several beautiful memorial windows. At the rear of the auditorium is the Sunday-school department, and at one side and connected therewith is the chapel, containing lecture-room, pastor's study, etc. This church is not only the finest among the many fine churches of Pittsburg, but is the most imposing church edifice from an architectural standpoint possessed by Methodism.

SAVE OUR SOLDIERS

F. P. SHUMWAY.

ANY one who is at all familiar with camp life will recognize that, whatever may be the effect of war upon a nation's life and character, the influence of military service tends to demoralize the personal character of volunteers, who, for the first time, find themselves intimately associated with a large number of other men away from the restraints of home and family life. To counteract these influences is the desire of every lover of young men, and I wish to suggest one simple but very effective way of doing this.

Let every Sunday-school superintendent

and every pastor make it his personal business to see that no soldier or sailor leaves his home without having in his knapsack a Testament duly inscribed with his name, residence, and a suitable motto or verse of Scripture. A small-sized, large print, well-bound Testament and Psalms can be purchased at any religious book-store for twenty-five to thirty-five cents, so the expense will be slight, while the benefit will prove incalculable in very many cases.

What is everybody's business is generally neglected, and it is hoped that every reader of this suggestion will today take such steps as will ensure that our soldier boys are armed with the Word, as well as with all other needed equipment.

I will be very glad to answer questions re-

garding this matter and to help any one in carrying out these suggestions, if such help is required.

Melrose, Mass.

— It is a beautiful thing to see how men and officers love and reverence the flag. This afternoon a merchantman was passed by one of the warships, and dipped her ensign. It happened that on the cruiser the men were very busy, and no one saw the salute for a minute or so. The man who had dipped his flag stood holding it in his hand waiting for the warship's response. The officer of the deck caught sight of him. "Jump aft there," he shouted to a sailor, "and dip that ensign! My God, here's a man standing with the American flag in his hand and no one to answer him!" — Correspondent *Harper's Weekly*.

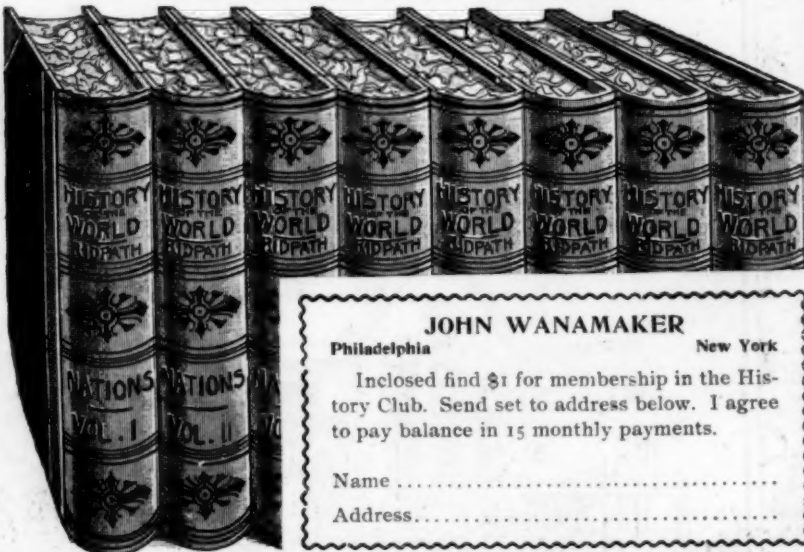
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Philadelphia

JOHN WANAMAKER

New York

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Zion's Herald

CHARLES PARKHURST, Editor

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36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

A "Brimstone" Famine

Spain has declared sulphur contraband of war. The English authorities will not permit its shipment to us, it is said, even by way of Montreal. The stock in hand is low, and the price has gone up within a month from \$22 to \$40 a ton. We import something over 100,000 tons annually — chiefly from Sicily. Apart from its use in the manufacture of explosives, sulphur is extensively employed in various industrial trades. It is regarded as indispensable in "vulcanizing" rubber. Makers of fertilizers and of sulphuric acid consume large quantities of it. It is in constant demand in the manufacture of the paper used for newspapers and magazines. Unless the embargo is removed, the price of rubber articles and of books and papers will rapidly go up.

A "Refrigerator" Ship

That the Government expects that our warships will have a prolonged tour of duty in Cuban waters, or in the vicinity of Porto Rico or elsewhere, is manifest from the purchase, last week, of the steamer "Illinois," renamed "Supply," which had been equipped with a large refrigerating and cold storage plant for carrying food to the Klondike. This novel but valuable auxiliary will be promptly manned, and regularly provisioned with sufficient fresh mutton and beef, green vegetables, fruit and perishable supplies, to feed all the men in the blockading fleet for a week at a time. To our gallant sailor-men, cruising up and down that long reach of tropical coast, and living on canned stuff while compelled to be on the alert day and night to maintain the blockade and repel possible attack, the arrival of the "Illinois" with periodical supplies will be a most welcome event.

The Philippines from a Commercial Point of View

Hemp is one of the most valuable products, but sugar, tobacco, woods, hides, shells, indigo and coffee, are also exported. It will surprise many to learn that this country attracts the largest share of this trade. Our consul at Manila, writing under date of Feb. 28, declares that the shipments to the United States average \$1,000,000 in value a month; that they exceed those of all other countries, and are increasing at a

remarkable rate. He says that there are twenty-two consulates established at Manila, representing the leading commercial countries of the world; but, he adds: "The volume of the export trade coming under my official supervision equals that of my twenty-one consular colleagues combined." It seems to be singularly appropriate that, having captured the trade, we should have proceeded to take possession of the islands themselves.

The Capture of the "Argonauta"

She was seized while trying to run the blockade out of Olenfuegos, Cuba, on the 29th ult., and proved to be an important prize. For not only were there found on board of her provisions, arms and ammunition for the Spanish troops in Havana, but also interesting mail matter, twelve bags in all, which contain valuable information. There were also ten Spanish army officers on board, and ten privates and non-commissioned officers. Their detention was reported to Washington, when the captured steamer was brought into Key West by the "Marblehead," and orders were given by Secretary Alger that they be taken to Fort McPherson, near Atlanta, and confined as prisoners of war until exchanged or set free when hostilities come to an end. It is quite probable that the roll of prisoners will be a large one ere summer sets in. Their humane treatment may prove educationally beneficial to them.

Yellow Fever Danger Exaggerated

So high an authority as Dr. John B. Hamilton, formerly Surgeon General of the Marine Hospital service, is now quoted in favor of sending troops to Cuba without apprehension of serious trouble from disease. Dr. Hamilton got his first experience in the sanitary care of soldiers during the Civil War. In 1882 he had charge of the yellow fever camps in Colorado and Texas. In 1892 he established the cholera camp at Sandy Hook, the first of its kind. In a recent address in Chicago he traced the history of yellow fever propagation in Cuba, and threw the blame wholly upon the Spaniards. He showed how the Bay of Havana could be purified, and how the city itself could be made as healthful as any city in the tropics by enforced household sanitation. The energetic course taken by England in Jamaica had rid Kingston of this epidemic. He pointed out certain geographical conditions which could be wisely utilized. Back of Havana are hills eight or nine hundred feet high. These hills were ideal spots for hospital camps, but it had never occurred to the Spaniards to use them. If our soldiers are quartered on these hills and only

sent down to the cities when necessary, the danger to health would be slight. An opinion from this source at this time carries weight and confidence.

A Long Pending Dispute Settled

Twenty-three years ago the Portuguese Government and the Transvaal authorities in South Africa agreed to build a railway from Delagoa Bay, in the Indian Ocean, to Pretoria, the capital city of the Transvaal. Years passed on, and the Boers failed to keep their part of the contract. The Portuguese got impatient, finally, and decided to build the line from the Bay to the Transvaal frontier on their own account. They awarded the contract to an American, a Colonel McMurdo, permitting him to charge what rates he pleased for transit dues; in the original contract these were limited to 3 per cent. Thereupon the Boers became indignant; they insisted that the Portuguese, in granting this concession, had violated contract; and they intrigued with the latter to build a parallel road, or take other steps to make Col. McMurdo give up his job. The latter gentleman refused to be frightened off or bought off, and by the aid of English capital completed his road. Then the Portuguese officials made an impossible demand upon him — to extend the road within a certain time, or forfeit the whole business. The extension was not made, and the road was confiscated. The death of Col. McMurdo left the matter unadjusted. His heirs secured the good offices of the British and American governments, and Portugal was induced to submit the contention to Switzerland for arbitration. That Government sent out a party of expert engineers, who went to South Africa, and, after considerable delay, have submitted their report. It is to the effect that if Portugal retains the road it must pay to the heirs both the cost of construction and the value of the concession (the monopoly of railroad rights in that region) — aggregating \$10,317,500. Their report will probably be accepted, and the famous Delagoa Bay litigation will cease to figure in our news sheets.

What Cecil Rhodes Asks For

This "virtual dictator of South Africa" is in England now. His disastrous eclipse, by reason of the Jameson raid two years ago, is forgotten. His splendid project of a railroad from Cape Colony to Cairo, traversing the entire length of the Dark Continent longitudinally, finds enthusiastic listeners. The telegraph line, paid for out of his own pocket, will soon be an accomplished fact. The termini of his greater project — the railway up the Nile from Cairo in the

north, and from Cape Town to Bulawayo (1,500 miles) in the south—are already provided. His next step is to extend the line from Bulawayo up to Lake Tanganyika (800 miles). The waters of that Lake can then be temporarily utilized, which will add 410 miles, giving a continuous all-British line by rail and water of 2,700 miles from Cape Town. To make this extension, Mr. Rhodes now seeks the co-operation of the British Government—its indorsement of his promissory notes so that they can be discounted at 3 per cent. instead of 5 per cent. The cost of the extension will be \$10,000,000. He will probably get the imperial government guarantee that he seeks.

Dewey's Victory

Never before in the present generation has the pulse of this nation bounded with so exultant a joy as when the long-expected official dispatch from Commodore Dewey, carried from Manila to Hong Kong by the "McCulloch," was telegraphed to Washington and thence flashed by wire the country over. In the Federal capital men behaved for a brief period as though bereft of their senses; and the same pardonable excitement was evoked wherever the glorious news was transmitted. It had been known on the previous Monday, through Spanish sources, that the Spanish fleet had been destroyed, the forts silenced, and the city threatened with bombardment. Then the cable became silent, and it was learned that it had been cut some forty miles from its landing-place in Luzon. It was supposed that the Spaniards had cut it, dreading the effect of reporting any additions to this terrible disaster; it appears that Dewey cut it for certain politic reasons. Day after day passed, and the suspense became almost unbearable. The anxiety of relatives of those who were on board the victorious fleet grew painful. Blessed indeed was the relief both to them and to the nation when Dewey's modest dispatch declared that not a single American had been killed and only eight men (two of them officers) slightly wounded. It seemed incredible. Naval history has nothing to parallel it. Granting that the Spanish fleet was inferior to our own, their ships mounted eighty-nine modern high-powered guns and some of them fought bravely, their batteries on shore contained a dozen or more Krupp guns, the battle lasted for hours, and our own ships, the "Olympia" excepted, lacked armored protection, and were therefore vulnerable. How could they help hitting a vital spot if they fired at all? A single projectile well aimed would have carried death and destruction with it; but even if not aimed, if fired at random, how could it happen that there was not even one "lucky" shot? The only explanation, at this time of writing, appears to be that Dewey's audacity in running the mines and land batteries by night took them by surprise. He did not delay, did not lie outside and reconnoitre, or set up a blockade. He did not engage the forts. He did not stop to countermine. He steamed straight on over exploding mines and straight for them. They opened fire, but the American reply was so furious and concentrated and deadly,

the rain of projectiles was so fierce, tearing their ships in pieces, that their own fire was quickly "smothered." Their loss in killed and wounded, officially reported to be about six hundred, was probably over a thousand. At last accounts the city had neither been bombarded nor captured, the Commodore not having an adequate landing force to hold it; but it is completely at his mercy. He has destroyed the batteries at the entrance of the harbor and at Cavité and occupies the latter place. Hurry orders have been sent to San Francisco to dispatch a large body of troops and all needed supplies to Manila. On Monday President McKinley's message recognizing the glorious victory and announcing the appointment of Commodore Dewey to the rank of Acting Rear Admiral, was received with enthusiasm; the thanks of Congress were officially tendered the commander-in-chief of the Asiatic squadron for his distinguished conduct; and the sum of \$10,000 was promptly appropriated for a sword for the gallant Admiral and bronze medals for his men.

What the Victory Teaches

To say nothing about our own naval prowess and efficiency, which has manifestly not retrograded since Farragut's day; to say nothing about the moral effect of this victory upon the European powers, giving them notice that we are not a nation to be trifled with, the battle of Manila Bay has served a most important purpose in disclosing to the world the inherent weakness of Spanish character. It was known in Manila that the American fleet was on its way. It was even reported to be off the coast. Its hour of arrival was a matter of simplest calculation. Any other nation but Spain would have had a patrol boat at the entrance of the harbor to give the alarm. Any other gunners than the Spanish artillerists on Corregidor Island would have been on the alert by night as well as by day, and made it hot for an advancing enemy. As at Manila, so in Cuba, and so in Madrid. The supineness, the incompetency, the corruption, all indicate that Spain is degenerate, is moribund. "The whole head is sick, the whole heart faint." Disintegration has already begun. At any moment the dynasty may fall and the kingdom be rent and torn by internecine strife. There was a significance in Lord Salisbury's allusion last week to a Christian "dying nation" which the Spanish newspapers were not slow to note.

An Aggressive Movement

The decision was reached on Sunday last to delay no longer the invasion of Cuba. The exposure of our blockading fleet to serious danger, and perhaps destruction, in the cyclone season now approaching, apparently outweighed, in the judgment of the Administration, the apprehension of fever attack on our landing force should it be sent to Cuba in the rainy season. The disclosure of Spanish weakness in the Manila fight had also probably something to do in forcing this decision, as did also the demand of the Army that it be allowed to strike a prompt and telling stroke toward accomplishing the prime pur-

pose of the war. Orders were therefore issued from the War Department to concentrate at Chickamauga or at Southern ports as speedily as possible the Volunteer regiments. The old plan of drilling and seasoning them in State camps has been abandoned. The first section to embark will be the 15,000 to 18,000 Regulars now mobilized at Tampa and New Orleans. They will establish on landing an intrenched camp, fully fortified, to be used as a base for a land attack on Havana. The transports will then return for the Volunteers, and it is expected that within ten days 50,000 of these will join the army of occupation. Meantime Admiral Sampson will have accomplished the purpose of his cruise—probably that of seizing Porto Rico—and will return with his iron-clad fleet to co-operate with the army for a joint attack upon Havana. The sudden energy exhibited by the Administration gives reason to suppose that before the close of the present month the colonial dependencies of Spain, with the exception of the insignificant Caroline group, will be in the possession of the United States.

Seven Army Corps

Five were at first planned for, then three; but last week it was decided to constitute seven. The volunteer force will be amalgamated with the regular army so as to nationalize the whole body of some 200,000 men and free it, as far as possible, from local and sectional interests. The Seventh Corps especially will exhibit this admixture, as it will be made up, for the most part, of single regiments drawn from various parts of the country. Each corps will consist of twenty-seven regiments (in some cases twenty-five) of 1,000 men each. That will give three divisions (9,000 men each) to a corps, each division being made up of three brigades; in each corps there will, therefore, be nine brigades. These corps will each be commanded by a major general. General Miles will have command over all. The seven corps will be mobilized at seven different centres. Chickamauga, Tampa, Washington, D. C., Falls Church, Va., have already been selected; the others will be determined later.

The Army Appointments

The President has wisely determined not to copy the blunder of the Civil War by making generals out of politicians and amateurs. High commissions in the new army will be given only to men of military training, or to veterans whose physical and mental faculties are equal to the strain. The four civilians selected last week for major generals—Fitzhugh Lee of Virginia, Joseph Wheeler of Alabama, William J. Sewell of New Jersey, and J. H. Wilson of Delaware—are conspicuously fit for appointment, three of them having graduated from West Point, and one having seen service in the Civil War. Two of these appointees were distinguished Confederate officers, and their nomination is significant of the complete healing of the breach between the North and the South. Besides these four appointments, seven regular army brigadiers were deservedly promoted to be major generals (making eleven new officers in this grade), and twenty-five colonels and lieutenant colonels in the regular army were made brigadiers. Our soldiers will be led by officers who know their business—thanks to President McKinley.

HINDRANCES TO USEFULNESS

USEFULNESS is hindered both by pusillanimity and ambition. The ambitious man finds scarcely anything worth while or deserving his attention, and so passes by a dozen small matters all needing to be done, and some of them pretty sure to lead to larger things. The pusillanimous man so distrusts his powers and so fears failure, that scarce anything seems small enough to be safe, and almost everything is passed by lest it contain elements that in their development might unexpectedly involve him in insuperable difficulties. Pride is at the bottom of all the trouble in both cases. The true man seeks only the will of God, in which there is neither small nor great.

COMPOSURE

COMPOSURE is one of the surest signs of strength, and one of the clearest evidences of inward peace. The weak character and the weak mind are in perpetual vacillation, agitation and disturbance, and the troubled heart forbids an outward aspect of serenity and self-control. To say of a man or woman that they are always composed, is to render them, unconsciously, one of the highest tributes that can be paid to Christian character. And yet, so far from being in any sense an acknowledgment of personal strength and sufficiency, the seeming compliment simply indicates the real humility and dependency of such character. No soul that relies upon its own resources can be either strong or peaceful. It is only when resting back upon the Divine strength and the Divine consolation that the human soul finds sustaining power and peace.

Composure is the evidence of perfect faith and of the constant indwelling of the Holy Spirit. Not otherwise could weak humanity bear itself so high and calm. The dove is in the cleft of the rock, and the wind cannot shake the rock; that is why the spirit is so calm and undisturbed. Strength in God, peace in God — these are the conditions, and the only conditions, of true and abiding composure of spirit. How true it is that on the God-ward side of our nature we must be utterly humble and dependent if on the man-ward side we would manifest the greatest strength and serenity and resource!

SUBSTITUTES FOR THE GOSPEL

I

The Socialistic Substitute

SOME time ago a religious newspaper recorded the recognition of a Congregational minister in England, who preached on the Sunday on Prince Kropotkin and his socialistic theories, while in the evening another minister delivered the charge to the church. It would be grievous injustice to treat this incident as if it were representative of the religious life of the day, but there can be no doubt that it is symptomatic of widely-spread and influential tendencies which affect branches of the church of Christ on both sides of the Atlantic. Ministers of the Gospel are tempted to believe that the people are weary of hearing about Jesus Christ, and long to

be taught something of the urgent problems of their own time. Chief among these urgent problems stands the social question. Subtly but surely the gospel of Socialism is usurping in many pulpits and on many platforms the place which belongs of right to the gospel of Christianity.

Socialism is one of the prevailing movements of the time. It stirs every civilized country, and occupies the attention of the most eminent thinkers. Parliament and press abound in proofs that its problems are to the front. The woes of the poor and the inequalities of labor cry aloud in the high places of the land. The time for silence is past; the time for speech is come. Thus Socialism has become the topic of the day. Critical and ecclesiastical questions are dwarfed in importance by the eager desire to find out the best means, consistent with equity and justice, for bringing about a more equal division of the products of industry, and making it possible for all to lead the life which is the inalienable right of every child of God.

That something should be done to remedy existing grievances, must be admitted by all. The ostrich policy of burying one's head in the sand of commonplaces about inevitable evils can no longer be pursued. Stinging facts force men to look the gaunt problem in the face. In one block stands the mansion of the millionaire; in the adjoining alley, huddled together like hogs, are the starving children of poverty and toil. The gulf between Dives and Lazarus widens day by day and year by year. Our industrial system enriches the few and leaves the many poor. Contrast the America of today with the America of one hundred years ago, and you will find that while we have more millionaires we have far more paupers, and that while mansions have increased in number and beauty hovels have also increased with startling rapidity. Paupers and criminals are increasing in our land faster in proportion than the population. The army of unemployed men and women is growing larger every year. Misery abounds on all sides. Here it is the shame of putting women into mills or factories to be over-wrought, underpaid and forced to work under the most depressing conditions, or doleful echoes of the song of the shirt from desolate attics in which seamstresses stitch away their life-blood. There it is the picture of laborers at the dock gates fighting like wild beasts for the chance of getting a job, or the heartrending spectacle of husbands tramping the streets in search of work while wives and children suffer unspeakable misery at home. The lot of the poor toiler, so insecure and hard, refuses the silence of oppression and seeks the speech of agitation.

It is this condition of affairs which has opened place and power for the gospel of Socialism. The leaders of the church missed a golden opportunity the leaders of the socialistic movement were not slow to embrace. With nerveless and cowardly apathy they shrank from the task of social salvation, bringing dishonor on their claim to be followers of Him who had compassion on the multitude and who went about doing good,

by refusing the appeal of the orphan's rage, the woman's woe, and the degrading slavery of the toiler. Those who ought to have lifted a standard for the people let the flag fall into the hands of reformers who covered the cross with human panaceas and put the regeneration of social conditions in the place of regeneration of human hearts.

The gospel of Socialism cannot be so easily or definitely stated as the Gospel of Jesus Christ. It varies on the lips of its various exponents. One of its greatest teachers declares that "the quintessence of Socialism" may be expressed in the following three cardinal positions: (a) collective instead of private ownership of all instruments of production, land, factories and machines; (b) organization of labor by society, instead of the distracting competition of individualism; and (c) distribution of collective output of all kinds of manufacture, in proportion to the value of work done by each worker. The problem in Adam Smith's day was how wealth could be amassed; the problem today is how wealth may be distributed. That is the economic aspect of the question which Socialism seeks to answer; but the movement takes on a higher quality as it enters into the crowded arena of human life and endeavors by various methods to bring about social amelioration and improvement. We have not space to describe these methods in detail, but we would indicate their spirit in contrast with the spirit of the methods of reform advocated by the Gospel of Jesus Christ, using for this purpose the admirable summary of a recent writer who has an intelligent grasp of the situation: "Socialism insists on external and economic conditions for good; Christianity insists on the inward and moral, because all social disorders are spiritual at heart, and the spiritual is the ultimate root of all life. Socialism makes the community the final and absolute proprietor of all wealth; Christianity makes God the proprietor, and us His stewards for others. Socialism too much seeks to enforce its doctrines of property by brute force; Christianity by the moral leaven of love in man. The Socialist cannot get rid of selfishness in man, and finds his best schemes frustrated by its subtle and constant intrusion; Jesus meets this disorder of sin completely by His message of goodwill to men — even the commendation of His own love to us, in that, while we were yet sinners, He died for us, and offers this mighty lever of His self-sacrificing and persistent love to erect man above himself." Such a statement of the contrast between the methods of the old Gospel and the new, carefully balanced and thoroughly accurate, should lead preachers, tempted to throw away the old Gospel and to accept the new, to pause before they fall into a folly which is not only a blunder but a stupendous crime in so far as it is treachery to that message of salvation which carries with it the sanction and authority of nineteen centuries of helpfulness.

Socialism is not a substitute for the Gospel of Jesus Christ. Rightly directed and used, it is a valuable ally. The two are not rivals, for the one is compatible with the other. The fact is that Socialism needs to be Christianized, and that

Christianity needs to be socialized. Socialists are apt to forget that man has a soul, and Christians in the past have been inclined to forget that man has a body. There was formerly but too much truth in the taunt that "some very earnest Christians are so diligently engaged in saving souls that they have no time to save men and women." Jesus Christ found time and took pains to save both body and soul. The servant should be like unto the Master; and we rejoice to know that the future is full of the promise of improvement. Welcome signs abound that the church is waking up to the need for social salvation, and that in the century to come every movement which seeks to soothe and heal and bless humanity will emblazon on its banner the cross of Jesus Christ.

On the night before the decisive battle in which the forces of Christianity and paganism met face to face, Constantine saw in the sky a cross and beneath it the legend, "By this conquer." On the morrow he removed the eagle from the Roman standard and substituted for it the cross, which symbol inspired his soldiers with such enthusiasm and courage that they carried everything and established the sovereignty of Christ. Even now the smoldering fires of social anarchy and lawless revolt against established order threaten to burst into a flame in the hearts of oppressed sons and daughters of toil, urging them to mortal conflict with their more highly favored brethren. Strife will not be avoided or victory won by flying the eagles of socialistic panaceas. The one hope for the social as well as for the spiritual salvation of humanity lies in the cross of Jesus Christ.

A Hero of the Church Militant

STURDY, fearless, intrepid Hugh Montgomery has gone to the church triumphant. In his departure from earth, May 4, the forces of righteousness lost as brave a champion as ever "put on the whole armor of God."

Rev. Hugh Montgomery was at the time of his death a member of the New England Conference. Less than a month ago he became one of the honored superannuates, worn out in hard and effective service. His last appointment was at Marblehead, where he had labored for two years, winning the respect and love of both the church and the community at large. For fully a year he had been unable because of illness to do much active work, yet his vigorous mind and indomitable will made him, even on his sick bed, the acknowledged leader of his people. Messages of courage and direction were sent by him to the church as they gathered for the various services, and to persons separately, so that all knew their pastor's heart was with them. After as manly a fight as a hero could wage in a long and weary struggle, he finally was overcome. Bright's disease in the end gained the day. But death could not conquer Hugh Montgomery. It simply freed him. Up the streets of gold into the presence of the King, this glorious hero of a hundred hard-fought fields could go "boldly to the throne" and say, "I have fought a good fight; I have finished my course; I have kept the faith."

Hugh Montgomery belonged to Methodism's "thundering legion." As some tall and sturdy oak, sole survivor of a forest long since gone, remains alone in the midst of a later and smaller growth, so he stood as though he had been one of Methodism's pioneers. His life was run in the mold of

the Asburys, the Cartwrights, the Jesse Lees of early days. Montgomery would have been of even rank with such dauntless heroes. He was born in the north of Ireland, March 28, 1839. In his early boyhood he came with his father's family to the town of Kingsey, in lower Canada. Their new home was in the great forest. When he was eighteen years old he attended a genuine Methodist camp-meeting and was soundly converted. He came to Littleton, N. H., when he reached his majority. There he attended school for a while, and then went to Newbury, Vt., where he was enrolled as a student in the Seminary. In that town he preached his first sermon. In 1862 he took his first appointment as a Methodist preacher — Piedmont, N. H. In that State he served seven churches, '62-'76. In '77-'79 he was pastor in Norwich, Conn.; '80, '81, Greenville, Conn.; '82-'85, city missionary of Norwich; '86-'88, he was engaged in temperance work, largely in Worcester, Mass., and as agent of the Massachusetts No License League; '89-'91, he was pastor at Woburn, Mass., where he built a beautiful church; '92-'94, pastor of Central Church, Lowell; '95, supernumerary, because of illness; '96-'97, Marblehead.

He was prominent as an evangelist and as a temperance worker. He preached mightily at times, and "signs and wonders" followed. A quaintness that secured at the outset and held continuously the hearer's attention made him a preacher whom crowds wanted to hear. Never shall we forget the impression made upon us by his sermon on "The Nail in a Sure Place." As a temperance worker he was absolutely fearless. He was a terror to evil-doers. He urged the enforcement of the laws. He stiffened up the feeble knees of many a timid magistrate. He bearded many a lion in his den. His was the courage of David and Samson. With all this boldness he was at heart as gentle as a child. Lovable to an unusual degree, he won and held many friends. He was prematurely old. Only 59, it seemed that he had many years before him. But he lived and worked at high pressure. He wrote considerably on temperance topics and on various phases of Roman Catholicism. He leaves a wife, three sons and a daughter. Many will remember him as a hero, "a good soldier of Jesus Christ."

Funeral services were held Friday afternoon in the Marblehead Church, in charge of Rev. Dr. George Whitaker. The singing of "This is My Story" by a chorus of clergymen led by Rev. Charles Davis, was followed by the reading of the Scriptures by Presiding Elder Thorndike. Rev. J. E. Robins, of New Hampshire Conference, a lifelong friend of Mr. Montgomery, delivered the eulogy, and Dr. L. B. Bates, Dr. Geo. Whitaker, Dr. D. O. Mears of Albany, and Dr. Alexander Blackburn spoke appreciatively. The pall-bearers were Revs. L. B. Bates, I. H. Packard, C. M. Hall, N. T. Whitaker, F. H. Knight, and C. W. Blackett.

Will of Hon. Jeremiah Clark

MONDAY, May 2, the will of the late Hon. Jeremiah Clark, of Worthen Street Church, Lowell, was filed in the probate court of East Cambridge. Many bequests have been made to religious and benevolent organizations. Those of chief interest to the readers of the HERALD are as follows: To Worthen St. Church, Lowell, \$6,000; to the Preachers' Aid Society, New England Conference, \$1,000; to the Freedmen's Aid and Southern Education Society, \$1,000; to the Church Extension Society, \$1,000; to the Parent Missionary Society, \$1,000; to the New England Deaconess Home and Training School, \$1,000; to the American Bible Society, \$1,000; to Boston University, \$1,000; to the American University, Washington, D. C., \$1,000; to Lasell Seminary, \$1,000; to the Lowell Y. M. C. A., Y. W. C. A., General Hospital, Old Ladies' Home, and other kin-

dred institutions, he left a total of \$11,000. He bequeathed to relatives and friends \$21,000. In his will Mr. Clark directs that the residue of his estate shall be divided into twenty equal parts, to be divided as follows: Worthen St. M. E. Church, Lowell, ten parts; Boston University, two parts; Preachers' Aid Society, two parts; the Deaconess Home, one part; Y. W. C. A., Lowell, two parts; Y. M. C. A., Lowell, one part; Old Ladies' Home, Lowell, one part.

Although Mr. Clark's benefactions amount to \$50,000, it is expected that when his large estate is settled by the judicious executors which the deceased selected — Messrs. John C. Bennett and George Scribner — there will be a considerable residue left, which will be applied as the will specifies.

A public memorial service will soon be held in Worthen Street Church, Lowell, in honor of Mr. and Mrs. Clark, who were so useful in life and in death not long divided.

New England Methodism

A NOTEWORTHY article on the above topic by Dr. James Mudge — the last of a series of four on the subject — appears in the May number of the *Gospel in All Lands*. Much pains has evidently been taken to gather reliable statistics, and the diagnosis of the situation is carefully and judiciously made. The Methodist communicants in all New England for 1897 are put at 158,628, a gain of 8 per cent. since 1890; the Baptists having 145,242, a gain of 11 per cent., and the Congregationalists 246,342, a gain of 7 per cent. Methodism in the three more northerly States, where the population is practically at a standstill, has only about held its own in the last thirty years. In the three more southerly States it has about doubled its membership, as has the population.

The church edifices in six Conferences have increased in number, since 1865, 41 per cent., but the value of the property has grown 205 per cent., which shows what immense strides have been made in getting more suitable accommodation for our congregations, and what sacrifices our people, in their comparative poverty, have made. The average value of the churches is considerably more than twice as much now as it was thirty years ago; and the average value of Methodist churches throughout the country is less than half what it is in these six Conferences, owing to the fierceness of the competition which Methodism in New England has had to maintain from the start with her wealthier and better-equipped neighbors, compelling her to put forth efforts beyond her normal strength or be left behind in the race.

The same reason explains the higher rates of ministerial support ruling in this section as compared with some others and with the church at large. In the church at large the ministerial compensation divided by the number of churches gives \$409 to a church; divided by the number of traveling preachers gives \$610 to a man. In New England the aggregate sum raised equals \$780 to each church and \$786 to each itinerant.

The author, while thoroughly optimistic by temperament and conviction, is not able after thoroughly considering the subject to take a rose-colored view of the situation or the outlook. His conclusion is that a bugle-note of alarm and appeal ought to be sounded by the watchmen, and a great deal of praying ought to be done by those who have the true interests of Zion really at heart, that unless a different style of Christianity, the Christianity of Jesus Christ, can somehow be more generally introduced, large results in the future are not possible. God cannot bless us as He would like until the world is more definitely forsaken and the example of the Master more closely studied.

We commend the article to the thoughtful perusal of our ministers and leading laymen.

PERSONALS

— Bishop Warren has purchased land in Patagonia for a church and school.

— Bishop and Mrs. J. P. Newman are at Dr. Strong's Sanitarium, Saratoga Springs, N. Y.

— Rev. George Elliott, of Spring Garden St. Church, Philadelphia, called at this office last week.

— Bishop Hartzell will preach the baccalaureate sermon at Drew Theological Seminary, May 17.

— Rev. C. W. Gallagher, D. D., of Lasell, is invited to deliver the baccalaureate sermon at Kent's Hill Seminary.

— Rev. Dr. William Denman, of Battle Creek, Mich., has accepted the editorship of the *Ocean Grove Record*.

— Miss Agnes Slack has made a contribution in memory of Miss Willard to the Sisterhood Fund of Rev. Hugh Price Hughes' West London Mission.

— Rev. J. Benson Hamilton, D. D., has been appointed pastor of De Kalb Avenue Church, Brooklyn, by Bishop Mallalieu, in place of the late Rev. Dr. Charles E. Miller.

— The wife of Rev. Joseph Hollingshead, of Edgartown, is bereaved in the death of her mother, Mrs. Thomas Hague, who passed away from her home in Milperva, O., April 25, aged 86 years.

— Rev. James Ellis, recently pastor of the First Presbyterian Church, Englewood, N. J., has been called to the pastorate of the First Unitarian Church, this city, made vacant by the resignation of Rev. Stopford Brooke.

— The *Pittsburg Christian Advocate* announces the election of Prof. Gilbert Haven Trafton, of Connecticut, a nephew of Dr. Mark Trafton, to the chair of natural sciences in Beaver College and Musical Institute.

— Rev. E. T. Brush, recently a student at the Boston University School of Theology, was transferred by Bishop Vincent from the Upper Iowa Conference to the Vermont Conference at its recent session, and stationed at West Enosburgh, Vt.

— The anniversary sermon at Fort Edward Collegiate Institute will be preached by Rev. Dr. James M. King, on Sunday, June 12. The fifth annual reunion of the faculty and students of this old institution was held at St. Denis Hotel, New York, April 28.

— We saw Bishop and Mrs. Hartzell last week for the first time since their return from Africa. Both are in excellent health. The Bishop was about to leave for Albion, Mich., to attend the Bishops' meeting and report the result of his observations.

— Hon. and Mrs. C. C. Corbin, who have spent the winter in New York city, expect to come to Webster for a brief stay, and will go early in the season to the Poland Springs House in Maine, where they have spent their summers for many years. Mr. Corbin is considerably improved in health.

— Rev. S. T. Westhafer, of Chattanooga, Tenn., it is expected, will be transferred to Richmond Ave. Church, Buffalo, N. Y., to fill the vacancy occasioned by the appointment of Rev. Dr. W. P. Odell to Calvary Church, New York city. Mr. Westhafer is a graduate of Ohio Wesleyan University and of Boston School of Theology.

— The funeral services of Rev. Charles Munger were held at the Clark Memorial Church in Woodford, Me., Monday afternoon, May 2. Revs. W. S. Jones, Israel Luce and John Collins read the Scriptures, and Rev. Walter Canham led in prayer. Remarks were made by Rev. Dr. Wm. McDonald and Rev. J. B. Lapham. Appropriate music was rendered by the quartet, consisting of Revs. W. F. Berry, J. R. Clifford, Wm. Cashmore and E. C. Strout. The burial service at Ever-

green Cemetery was read by Rev. Dr. E. O. Thayer. Twenty of the preachers of the Maine Conference were present.

— Mrs. Alice Freeman Palmer will give the address at the commencement exercises of the New England Deaconess Training School, on Wednesday evening, May 18, in Tremont St. Church — a treat our readers in this vicinity cannot afford to miss.

— Dr. Jacob Rothweiler, who was stricken with paralysis April 25, died three days later at his home in New Albany, Ind. The final services and burial occurred in Columbus, O. He leaves a wife, two sons, and two daughters. One of the latter, Louisa, is a missionary in Korea.

— Apropos of Dr. Hovey's resignation the *Watchman* says: "The resignation of Dr. Alvah Hovey of the presidency of the Newton Theological Institution will make a vacancy that is exceedingly difficult to fill. No denomination has many men qualified for such a post. The fact that Dr. Hovey has filled it to the acceptance of New England Baptists for thirty years is the best of all eulogies of him. That fact is eloquent beyond the power of words."

— Rev. Charles A. Berry, D. D., of Wolverhampton, England, whose recent visit to this country attracted widespread attention, has been obliged to give up his work for awhile on account of his health, which has been injured by overwork. The *Outlook* says: "There seems to be no organic trouble, but he is simply suffering from the effects, familiar to all brain-workers, of too long and arduous application to work. At last he has been compelled, to quote his own words, to 'go into exile and rest.'"

— Senator Alfred S. Roe, of Worcester, is one of our most interesting public speakers, and those who are fortunate enough to attend the Methodist Social Union on May 16 will hear him at his best. He is "brimful" of war stories, many of which have come from his own experiences. Senator Roe was graduated from Wesleyan University in 1870, and for several years taught in the public schools of Worcester. He has been deeply interested in all educational movements, but it is in the Grand Army of the Republic that he finds most enjoyment, and he is a comrade of the comrades.

— In a personal letter lately received, Miss Clara M. Cushman writes this cheering news of her honored father, Rev. L. P. Cushman. They are all living now in Lawrence, with the son, Mr. Frank Cushman: "We enjoy our new home, and we think father is surely gaining. He has not had a sick day since coming up here. He can walk across the room with a cane, though he is a little timid about it, and likes to have us near. The doctor comes every day and gives him electricity. He can turn over the hand that has hung perfectly lifeless for eighteen months." Miss Cushman, for many years a most successful missionary in China, is now at liberty, because of her father's improvement in health, to do some missionary speaking and lecturing occasionally. She could be secured for a Sunday service, when for the Parent Board or the W. F. M. S. she would gladly give an address. She would also render valuable assistance as well as give much pleasure by speaking informally on a week day on her experiences in China, or giving an illustrated lecture with one hundred views, showing at the same time many Chinese costumes and curios. We are sure that our churches would do well to correspond with her. Address her at 22 Blanchard St., Lawrence, Mass.

Some twenty members of the Methodist Episcopal Hospital Nurse Training School in Philadelphia have volunteered their services to the United States Government in any capacity in which they can be made available.

BRIEFLETS

Turn to page 599 and read Mrs. J. W. Cushing's statement concerning the Deaconess Hospital.

On page 586 Rev. J. W. Hamilton, D. D., explains and gives his reasons for the declaration made in a recent address to the effect that "he believed the colored man was better off before the war than since."

Rapid and substantial has been the growth of Syracuse University since Chancellor Day became its head four years ago. Its recent catalogue contains 232 pages. The faculty numbers 121 professors and instructors, the students 1,092. A hall of science is being erected at a cost of \$80,000, including equipment. Provision is made for the training of teachers for secondary schools in the new pedagogical department; courses in civil engineering and electrical engineering have also been added. This virile institution has reached front rank as an educational force in our Northern States.

Among the last words which flowed from Miss Frances Willard's prolific and powerful pen were the following to the editor of the *Voice* as an encouragement in his noble warfare with many of the colleges where drinking customs receive such unseemly support from those who ought to be most keenly alive to their danger. The words contain an important truth admirably expressed: "Our scholastic brothers who give themselves to specialties in their quiet libraries get out of touch with the temptations of the young. This has always been so, for we all have the faults of our qualities and the limitations of our environment. I do not think harshly of them, but only think that it is well to correct their point of view by adding to it our own as practical reform workers against the curses that attack the moral life of the crude and unwary in the bewildered years of the second and third decades."

They who are troubled by the charlatanism of Christian Science may puncture the humbug in the way suggested by Dr. Buckley at Chautauque — that is, by applying the test of anesthetics. It will hardly be denied by any person claiming to be sane that anesthetics enable persons to endure operations without pain that no Christian Scientist can bear without a shriek of agony. What completer demonstration could be desired that the pain is not all in the mind, as is so vainly claimed, but is a physical entity to be conquered by physical means?

It was refreshing last week, while all were so anxious to hear something direct from Commodore Dewey, and while so many papers were yielding to the strong temptation to present unreliable information to their readers, to take in hand one journal — the *Tribune* of New York — and read in fair-sized type the frank heading: "Lull in Positive War News." But this great metropolitan journal has dealt thus honorably with its readers from the beginning of these exciting days. We do not know anything more humiliating or exasperating in the history of modern journalism than the way in which many daily papers have gone over to the display of faked dispatches.

That was a notable statement in Lord Salisbury's speech the other day in London when he spoke of the "living and dying countries of the world," and of how the former were gradually encroaching upon the latter. He spoke also of the "cofraption of dying countries, a corruption so deep-seated as to give the smallest hope of reform," and he referred to the partition of these countries

as likely to lead nations into war. But especially significant and far-reaching was the statement that "dying countries are mostly unchristian."

The Bishops' semi-annual meeting is fixed for October 27, at Springfield, Mass.

Rev. Dr. and Mrs. J. H. Willey have endowed a crib in the Methodist Episcopal (Seney) Hospital by presenting \$3,000 to the corporation. The gift is intended as a memorial to their little daughter, who died about a year ago. While this is the seventeenth crib endowed in this hospital, it is said to be the first one endowed by individual gift. Dr. Willey is the new pastor of the Nostrand Avenue Church.

GENERAL CONFERENCE OF THE Methodist Episcopal Church, South I.

IN observing the opening sessions of this body, now assembled in Baltimore, we find that we are involuntarily comparing it with the General Conference of the Methodist Episcopal Church, and especially with the last session, held at Cleveland, O., in 1896. The fact most noticeable is the difference in the size of the two bodies. The Conference in Baltimore is constituted of 272 delegates, representing 46 Annual Conferences. The sessions are held in the Fourth Regiment Armory, which has a seating capacity for more than two thousand. So few delegates in so large a hall make the body seem smaller than it really is. Indeed, it appeared more like one of our large Annual Conferences than a General Conference. The number of delegates is not quite half those who assembled in Cleveland. As a whole it is a very intelligent looking body. The men are older than those elected to our General Conference. Our sister church believes in its older men for counsel and law-making. One-half the delegates are laymen. The Methodist Episcopal Church, South, settled this question, and settled it rightly, long ago. Then, too, they have not shown any of that peculiar unwisdom which we have so signally displayed in drawing division lines between the laity and the ministers at the General Conference. The question of having the laymen seated by themselves has never been even mooted, as it never should have been with us.

The Conference at Baltimore is likely to do better work for the church than was done at Cleveland for the reason that it is free to act upon questions of internal and domestic economy proper, and is not in the agitation and throes of problems which unhappily absorb and control the sessions of our General Conference. With lay representation settled, with no "woman question," and, best of all, with very few elections to be made, the thought of the body now in session is concentrated upon those matters only which need attention.

For instance, there is only one official editor of a church paper — the editor of the *Christian Advocate* of Nashville — to be elected. The many other church papers are managed by local boards, by Annual Conferences, or by private owners. What a relief it would be, if only the editor of the *Christian Advocate* of New York were elected at our General Conference! And so it ought to be; but who will live long enough to behold this much-desired change and reform? What an amount of politics would be taken out of our General Conference if only one official editor of our church papers were to be elected by our body! So few elections take place at the sessions of the General Conference of the Church South that — so we are informed by representative men of that church — the trail of the serpent of ecclesiastical politics has never been seen. "How

many Bishops will you elect?" we asked one of the older and strong men of this Conference. "Two," was his reply. "Is there any canvass by candidates for the position?" "Not the slightest," he said. "What if it should be discovered that some one man was using his friends to make his election possible?" we asked; and our informant answered, with emphasis: "If but the slightest effort should be discovered on the part of any man here to secure an election, it would kill his chances with everybody. Electioneering for a position in the gift of our General Conference is something that was never known among us." How does that statement of fact compare with what every attendant at our General Conference at Cleveland was compelled to observe? Oh, that both sentiment and conviction might be evoked to save our church from the profound humiliation which it has suffered at recent sessions of our General Conference!

There is, therefore, a striking contrast between the aspirations and temper of the Baltimore Conference and that which met at Cleveland. At Baltimore there is self-poise and self-restraint. At Cleveland there was a state of nervous excitement, tension and expectation bordering upon hysteria. Baltimore is a quiet, conservative, self-possessed, religious assembly. Cleveland was a political and radical convention, met to discuss and carry great questions, and especially to divide the church spoils. Baltimore is more churchly, sober, religious. Cleveland was more dynamic, selfish and dialectic. If there are great debaters in the Baltimore Conference, they have not yet appeared. The Buckleys, Kynette, Littles, Lsonards, may be there, but we have not seen or heard them. And if there are great politicians in the Baltimore Conference, we have not seen them. It is because the General Conference of our sister church devotes itself to the legitimate work which alone demands attention, that its session usually lasts but twenty days.

The first session, which was held May 5, was an occasion of pathetic interest because the senior Bishop, Bishop Keener, at once asked, in a written statement which he read, to be relieved from official duties. His colleagues, and indeed the entire Conference, were deeply affected as he read his request for relief. The *Sun* of Baltimore, in its excellent report, thus describes the scene: —

"The effort seemed a great tax on him, for several times his voice faltered, his eyes filled with tears, and to support himself he leaned first on one side of the desk and then on the other. As he proceeded, reviewing in simple but touching words his relations with his fellow-Bishops and the members of the Conference, it was observed that a number of the Bishops wiped tears from their eyes. Throughout the hall delegates could be seen much affected, while some were so deeply moved they could not restrain from giving outright evidence of their emotion. When Bishop Keener finished reading one of the delegates began singing the hymn, 'Blest be the Tie that Binds.' He was quickly joined by others, until the whole assembly had taken it up and the hall resounded with the words of the hymn. During its rendition Bishop Keener sat with bowed head and seemed much affected by the tribute of affection."

In his opening paragraph the Bishop said: "Dear Brethren: Please bear with me while I speak of things concerning myself. I have had the honor of being an itinerant Methodist preacher these fifty-six years past, and for half that time one of your general superintendents. I have been the subject of great indulgence at your hands, and of many favors for which I wish now to express my sincere gratitude." Bishop Keener is greatly beloved and revered by his church. It is gratefully recognized that he has done an incomparably valuable work in directing the thought and life of the church during so many years. He is one of the most genial and lovable of men. We were favored with a happy and memorable conversation with him. Among other things he told us of his strong love for Bishop Gilbert Haven. "We differed upon everything," he said, "but

we came into the closest relations, especially in Mexico, and I came to admire and love him very much." At his own request he will be relieved from active official duties and responsibilities, and Bishop Wilson of Baltimore will become senior Bishop. How wise and fitting for this revered Bishop to appreciate his own infirmities and in this way to relieve himself, the Conference, and the church.

THE EPISCOPAL ADDRESS

The Episcopal Address, an able and impressive deliverance, was read by Bishop Hargrove. We have only space for a few of the more important paragraphs. In alluding to evangelism and the evangelistic spirit, it declared: —

"The published records show that the work of evangelization, which has characterized our itinerant system, continues without abatement. Our preachers are as consecrated and faithful and efficient as at any period in our past history. . . . The records show that the church is not receding, but advancing in its appointed work of evangelization and in the accumulation of means and agencies for still more rapid progress."

The following deliverance upon the Epworth League is quite significant. It is not difficult to read much between the lines in these sentences: —

"Especially its corporate unity with the church is to be maintained and emphasized; and loyalty to its usages, forms and institutions is to be fostered. A wise parent seeks not to repress the vitality and activity of youth, but the rather to give judicious direction to its inherent forces, and render them tributary to the common interests and honor of the family. And the highest quality of the young, that distinguished by the first and largest promise in the Decalogue, is a proper regard to the authority to which nature and Providence have subjected them. . . . The experience of four years will probably suggest some modifications in its machinery. It is the opinion of some of its wisest adherents that its public assemblies should be strictly conformed to the organized divisions of our church rather than to geographical and political boundaries. This your wisdom will determine, as well as the value and expediency of great international gatherings, which have become common, though not anticipated and provided for by law. If these are to become a part of your policy, then it is important that the frequency, the constituency, the proper maintenance, and the legitimate prerogatives of such a body should be determined by competent authority."

Upon the subject of federation it is declared: —

"The commission on Federation, provided for at your last session, met a similar one from the Methodist Episcopal Church, in Washington city, January last, in a joint session, which proved harmonious, and was characterized by courtesy and hearty good will."

Concerning the work of the board of Bishops, and in its recommendations for the future it says, referring to the decease of Bishop Haygood: —

"Notwithstanding his death, we have, without undue tax upon us, been able to meet all the Annual Conferences in this country and Mexico, and twice in the quadrennium have visited Japan, China, and Brazil. We think, under all the conditions, that the work of administration can be effectively done by the election of two additional Bishops by the General Conference."

With Bishop Keener's retirement, the board of Bishops only recommends that the number of Bishops be kept at the standard already fixed. This fact is significant, and should be weighed by those of our church who are infatuated with the notion of a diocesan episcopacy as over against our historic general superintendency which has proved so remarkably successful.

On the evening of the opening day of the Conference there was a notable reception in the Armory, which was filled to overflowing, and happy and eloquent addresses were made by Bishop Wilson, Governor Lowndes and Bishop Hendrix.

The second day was employed in completing the organization and in appointing the important committees. We hope to remain a few days to study the proceedings, of which we intend to write further in another communication.

THE VOLUNTEERS

March on to battle! The gray and the blue,
Shoulder to shoulder in comradeship true;
Sectious spirit forgotten today,
Where Old Glory leads is the patriot's way.

March on to battle! While mingle the strains
Of "Star Spangled Banner" and "Dixie's"
refrains,
The North and the South unite in one cry:
For God and our country we'll fight and
we'll die.

March on to battle! You hear the sad moans
From Cuba's fair isle, where humanity
groans.
Your brave hearts will help, your arms will
make free.
Oh! God help our struggles by land and by
sea!

March on to battle, the brave and the true;
Mingle the colors, the gray and the blue.
One banner waves o'er you, unsullied and
bright.
You'll return it in triumph; you battle for
right.

The war cloud will pass, and your work will
be done —
The battle for freedom and mercy well won.
Your children, revering your memory, will
say
That the noblest result of the glorious fray
Is not the glad peace over Cuba's fair isle —
Though fruitful her fields and peaceful her
smile —
But the heart-cheering fact that the blue and
the gray
Stood shoulder to shoulder in battle array.

Old feuds all forgotten; one purpose in all:
To conquer or die at Columbia's call;
No North and no South, no East and no
West
Divide us in factions — our land of the
blest.

— M. P. S.

RELIGIOUS THOUGHT AND LIFE
IN THE OLD WORLD

XXV

PROF. W. T. DAVISON, D. D.

MANY circumstances have combined
of late to fix the attention of theo-
logians on the subject of

OUR LORD'S KNOWLEDGE AS MAN.

Readers of the HERALD have no doubt remarked in how many ways the Person, Teaching and Work of Christ Himself have been brought to the front during the last decade. The peculiarly difficult subject of His knowledge as God-man was certain to draw special attention, and the list of writers who have dealt with it during the last few months is a tolerably long one. The controversy over the criticism of the Old Testament involved some discussion of the subject, for our Lord's authority was introduced — not very wisely, though with all good intent — as conclusive in one direction. But much more considerable waves of thought have caused the vessel of theological speculation to drift in this direction. Leaders like Canon Gore in the Church of England and Dr. Fairbairn among Nonconformists — not to speak of Martensen and Godet on the continent of Europe — have found a considerable following in their insistence upon the humanity of our Lord and the necessity for a "self-emptying" of the Divine Word in the Incarnation, if the human nature of Christ were to be accounted a reality. No part of this discussion is more important than that which concerns Christ's knowledge, and so from various sides the pathways have been found to converge upon this point.

One could have wished it were not so.

A reverent disciple of Christ who cries with Thomas "My Lord and my God!" shrinks from investigation into a subject which he knows is beyond him. He is ashamed and afraid of any attempt to see in the sacred Hands the print of the nails or to put forth the finger of inquiry where he knows the attitude of adoration is more becoming. But we are not allowed to choose. Skeptics from without are ready to cry that Christ can no longer be considered infallible, and some believers from within have shown themselves ready to accept the position, or at least so closely to limit the extent of our Lord's knowledge that He can only be viewed as possessing what was within the reach of a prophet highly endowed with spiritual discernment. On the other hand, orthodox divines, shocked at words which to them are little less than blasphemous, have replied by reiterating the opinions of many church Fathers, and assert that the doctrine of the Incarnation necessarily implies that our Lord lived, even from childhood, in the full exercise of Divine omniscience, and that at every moment of His earthly life He, in the fullest sense of the words, knew all things.

The "Dissertations" with which Canon Gore followed up his Bampton Lectures contained a long and able monograph on this subject, with a catena of patristic opinions. The *Church Quarterly Review*, which had already put forth two able articles on the subject, criticised Gore's position severely. On the other side Rev. H. G. Powell, an Anglican clergyman, defended orthodox doctrine, in a vigorous but not altogether judicious fashion, in an elaborate work entitled "The Principle of the Incarnation." This was hardly more acceptable with the church organ, at least so far as the grounds of the author's argument were concerned. Canon Mason discoursed on the subject in his "Bishop Paddock Lectures" on your side of the Atlantic, but he seems to have given offence — in the theological sense — to many, both among his hearers and his readers. Finally, within the last month a Presbyterian minister, Rev. W. Adamson, has reopened the whole subject in a very interesting though hardly satisfactory volume entitled "Studies in the Mind in Christ." He rejects, after very slight discussion, the view that Christ was omniscient; and, while apparently himself believing in the main in our Lord's infallibility, he does not hesitate to say that the combination of powers which Christ possessed was no preventive against error; he is content to leave it an open question whether Christ did make mistakes such as lapses of memory, while our Lord's use of the Old Testament, though marked by marvelous spiritual insight, is only such as a good and intelligent man might display, so far as an actual knowledge is concerned. Mr. Adamson institutes very careful examination into the details of the Gospel records, and comes to the conclusion that the only respect in which Christ differed from ourselves so far as knowledge is concerned was in His consciousness of His own divinity.

The difficulty of the whole subject is suggested by this brief account of a few recent publications dealing with it. In none of the writers referred to is there

any approach to that over confident discussion of

OUR LORD'S "CONSCIOUSNESS"

which is so repellent in rationalists of a certain school. The dogmatism of the theologian is mild compared with that of the rationalist when he once begins to lay down the law, and one need not go far to find critics who can pronounce with infallible judgment upon our Lord's fallibility, and who, out of the scanty records of the Gospels, are prepared to build up a complete theory upon a subject concerning which those records are almost entirely silent — the history of our Lord's consciousness of His own Messiahship. Leaving all such critics on one side — the "left" side, to which they belong — it still becomes difficult if not impossible to lay down principles which enable us to decide among those who belong to the "right" or more conservative school. On the one hand, a thoughtful and devout believer would surely be prepared to concede to Canon Gore that the measure of knowledge possessed by the Incarnate Son must not be such as to be "incompatible with a truly human experience." It is a part of the catholic faith that in the One Person of Christ there were two natures, the one as truly human as the other was truly Divine, and that the Son of God in taking upon Him our nature took it "under properly human conditions, that is to say also under properly human limitations." A considerable measure of sympathy, also, will be felt with Canon Gore when he objects that the decisions of the Council of Chalcedon left the church with little more than a statement of the "juxtaposition" of the two natures — in this instance, of omniscience and human ignorance set aside by side, without any explanation of the relation between them.

Explanation! But there lies the difficulty; who can wisely use the term explanation in relation to such a mystery? Gore is, of course, too wise and too reverent to attempt any definition of the incomprehensible, but he thinks that Christian thought is compelled to go somewhat further in the direction of "self-emptying" on the part of the Eternal Word, and he argues that there must have been a voluntary self-limitation in the laying aside of omniscience, if the Incarnation is to be viewed as a reality. Here, however, very much depends on phraseology. Canon Gore uses more than once the term "abandonment," and nothing short of this expresses his full meaning. He holds that by a voluntary act Divine knowledge was surrendered by the Son of God as a part of the glory He was content to give up for the sake of man. But here two difficulties arise. One is doctrinal, inasmuch as the surrender of this essential attribute of divinity is hardly consistent with the "perfect God" as well as "perfect Man" of the creeds. The other is exegetical, since such reducing of the Divine nature in Christ to the very level of the human in respect of knowledge, does not satisfy the conditions of Scripture statements; such passages, for example, as Matt. 11: 27; John 2: 25; 3: 12, etc. If those who believe in the divinity of Christ are prepared, with

some of the writers we have named, to surrender His divinity in the region of knowledge and allow to Him only a remarkable degree of such knowledge as is attainable by mere man under the influence of the Spirit of God, they will find it a difficult thing to maintain that in other respects He is "very God of very God." If, as Mr. Adamson says, He was as regards knowledge in all things made like unto His brethren, save and except His consciousness of His own divinity—an inconceivable position—then the way is prepared for writers of the school of Channing and Martineau to say, That is what we have been contending for all along; you are with us, except in the one incredible and unnecessary addition to our creed that the exceptionally inspired teacher Jesus of Nazareth was God Incarnate.

On the other hand, many devout students of the Gospels must have felt themselves to be dissatisfied with the orthodox position as it is sometimes expressed. As we watch our Lord passing through childhood and from childhood to manhood, then moving among His disciples, His opponents and the multitude, asking questions, expressing surprise, disappointment, perplexity, and once at least acknowledging ignorance, it is impossible to conceive that the Being here described saw at every moment the whole of the past, present and future open to His gaze with the omniscience of the Godhead. Such a supposition reduces the Gospel story to what Bishop Westcott calls a "docetic drama," or another writer (less reverently), "a piece of instructive acting." Doubtless Christ did sometimes ask questions for the sake of His hearers, not Himself, when "He Himself knew what He would do." But this explanation does not always serve, and it is the conditions of a whole series of narratives that have to be met, not those of a single incident or two. The Evangelists portray with marvelous skill—evinced a more than human ability and delicacy of touch—a veritable *manhood* inhabited by the Eternal Word, and one of the conditions of any satisfactory theory of Christ's knowledge is that it must be in harmony with this representation. And when Mr. Powell and others describe Divine omniscience as so different in kind from human knowledge that it was possible for both to co-exist in the same Person without any mutual influence, so that Christ could as a child advance in wisdom and as a man be ignorant of the day and hour of judgment, while all the time He not only possessed but exercised Divine omniscience which was not "communicated" to His human nature, we feel that we are in the region of phantasms, not of realities. On such a supposition Incarnation, the blending indissolubly but unconfusedly of two natures in one Person, becomes either an impossibility or a cunningly devised fable.

Does not

THE SOLUTION OF THE DIFFICULTY,

so far as it can be expressed in human words and can be apprehended by human thought, lie in the distinction which should be drawn between the possession and exercise of certain faculties? It is

comparatively easy to understand this in the case of omnipotence, since power may be possessed without being put forth. The case of knowledge is somewhat different. Yet even among men it is possible, say for a father in relation to his children or a teacher in relation to his scholars, by a deliberate exercise of will to place himself on a level with those whom he desires to help, and to shut out from his mind knowledge which he possesses, that he may the more effectually enter into the very thoughts of his simple and uninstructed hearers. Whole areas of knowledge lie in the mind of the scholar in the background of consciousness; he does not, cannot, abandon knowledge which is for him an inalienable possession, but to all intents and purposes for the time he has it not. Yet its very presence in the background exercises an indirect influence upon the style and language of his teaching. This is an imperfect illustration and carries us but a little way towards the comprehension of such a mystery as the co-existence of Divine and human knowledge in the God-man. But it is perhaps enough to give us a glimpse of the direction in which the truth lies. At least it may be said that some such representation is necessary to account for all the facts of the Gospel narratives, those which imply knowledge which is more than superhuman, nothing less than Divine, on the one hand, and indications on the other hand that the life which Jesus lived was veritably human, and so far as knowledge was concerned, compassed with human limitations.

The subject deserves renewed and reverent study. So long as the spirit of the inquirer is devout and the lines of the great catholic creeds are observed, study can only do good. Ignorant and sinful man must, indeed, always beware how he speaks upon a theme which is clearly beyond his ken. But entire silence is impossible when on the one hand it is being asserted that He who is the Truth could make mistakes, and on the other that if Christ were indeed the incarnate Son of God He must at every moment of His life have possessed full knowledge of all science, all history and all contemporary events; that He lived continually in the blazing light of omniscience concerning past, present and future. Those who have learned most of the Lord Jesus Christ by the experience of a devoted life will be the last to believe that He could err, yet they will be the first to acknowledge that it would be characteristic of our Lord's supreme self-sacrificing love to forego all majesty, all power and all knowledge that would interfere with His being in all points made like unto His brethren yet without sin, and, through this Divine condescension, working out eternal salvation for them.

Handsworth College, Birmingham, Eng.

Sometimes the malaria of skepticism may touch even the pulpit. When I look over the pulpit records in the newspapers Monday mornings and read some of the utterances found therein, I am reminded of the story of a certain young wife. Her husband bought her an account book and asked her to keep in it a record of the household expenses. Some time later he was examining this book and found an entry repeated a number of times, of "G. K. W." He could

make nothing of it, and asked his wife for an explanation. She replied that the letters stood for "Goodness knows what." And so it is with some of these pulpit utterances. Goodness knows what they mean. — *Theodore L. Cuyler, D. D.*

TRUTH ABOUT THE NEGRO RACE

THE following is the reply of Secretary J. W. Hamilton, D. D., to Dr. I. B. Scott, editor of the *Southwestern Christian Advocate*, in regard to his statement, which has now become famous, that "he believed the colored man was better off before the war than since."

MY DEAR BROTHER: On my return to the office from the New England Conference I find your letter of the 10th and also the clipping which you sent me. The matter to which the clipping refers has been called to my attention by a great many different persons who have received as many different reports as they have seen newspapers reporting it. The statement in the clipping which you have enclosed is so different from that printed in the New York papers—at least those of them which I saw—that I could afford to let the reporters settle it among themselves. But I am always ready to correct any mistakes which I have made, or to oblige my friends by correcting any unfortunate impressions they may have concerning statements which I am reported to have made.

The whole tenor of the address to the New York Conference was in the interest of the black race, as any one would believe who has known me; but I was dealing with the statistics taken from the United States census, and which were published in the first article in the *Christian Educator* for December and January. The statistics were as follows: "1. The colored element is more criminal than any other in our population. 2. From 1880 to 1890 there was an increase of 33½ per cent. in the ratio of colored criminals to colored population. 3. While 57 per cent. of the colored population are illiterate, only 54 per cent. of colored criminals are illiterate. 4. The ratio of Negro prisoners and of Negro paupers to Negro population is very much higher in the Northern than in the Southern States." After giving the statistics, I said that the care for the condition of the black people as a whole was infinitely better before the war than it is today, and I added that the black people themselves are worse today as a whole than when they were slaves, but that no one, therefore, thinks of returning them to slavery again.

The Conference was crowded for time, and I did not go on to comment further upon the statistics or to account for them as I have done in the article in the *Educator*, and I can see how my last statement was liable to be misunderstood. Evidently I was misunderstood, for a brother who was present, himself a black man, arose and said he wanted to enter his protest against the statement made by the Secretary—that the black people were worse off today than when they were slaves. I immediately replied to him in the hearing of all, calling the brother by name, "We would agree perfectly as to that statement." I could agree to what he said, after all I had said, for liberty is always better than slavery.

I have no question in my mind but that the white people are responsible in a very large degree for the criminal relations of the new generation of the black people; I am equally confident that the criminal statistics of the black people do not correctly report the actual crimes—they are greatly exaggerated. I believe, as I have said from one end of this country to the other, that the black

man has no fair chance before the law, either in the South or the North. Nevertheless, the environment of the black people (including the criminal conditions, open saloons, lotteries, pawn shops, etc.), their treatment by the white people and the actual conduct of the new generation of Negroes, are all matters of serious moment and must occasion constant alarm.

Yours faithfully,
J. W. HAMILTON.

A RUN INTO DIXIE

REV. W. T. PERRIN.

AN invitation to deliver the baccalaureate sermon and annual address at Claflin University was the summons. For three beautifully cool and clear days we tarried in Washington. Extravagant descriptions which we had heard of the new Congressional Library were not exaggerations. Few buildings more elegant in architecture or superb in decoration can be found on this continent or any other. For the Capitol we secured one of the best guides, and were so fortunate as to be present when the Supreme Court solemnly assembled in their robes of office, under the leadership of Chief Justice Fuller. At his left sat Gray, our Massachusetts giant. We shook hands with our honored Milburn, the eloquent blind chaplain. In the Senate Chamber Teller of Colorado at much length aired his grievance that the Cuban Government had not been recognized. He graciously allowed many interruptions, and gave us opportunity to hear Chandler, Foraker, Tillman, and others. Platt of New York attracted curious eyes. The aged Morrill of Vermont is much revered. None is more respected and surer to be on the right side than Geo. F. Hoar of Massachusetts. In the House of Representatives Speaker Reed looked colossal. There was much confusion when Reed gave place temporarily to another chairman. Repeated raps of the gavel and pathetic appeals to observe order availed only for a short period at a time.

President McKinley was too busy to hold public receptions. How wonderfully he has grown in public esteem during these history-making days! We met Secretary Long as he was walking up to the White House in the most unpretentious manner. Indeed, we were everywhere impressed with the democratic simplicity observed at our capital. We expressed to Secretary Long the earnest hope that he might be with us at the quarter-centennial of Boston University. He will come, we are confident, if the Spaniards do not prevent!

We went the usual rounds. In the Treasury Building we received special attentions from an excellent Methodist lady who is an expert in the burnt money department. Under suitable oversight Mrs. Perrin cut in two one hundred one-dollar bills! What a pity! But in that room they spoil a million dollars on the average every day.

What spots for inspiration are the National Cemetery at Arlington, and Mount Vernon! At the latter place we were pleased to find growing very hopefully the little elm which is a slip from the Washington Elm at Cambridge, sent by Miss Alice Longfellow and planted by Mrs. Cleveland. From the

top of the Washington Monument we caught a glimpse of our famous American University, likely to hold an ever larger place in the public eye.

CLAFLIN UNIVERSITY,

however, and not Washington, was the Mecca of our pilgrimage. At the unseemly hour of 5 40 A. M. we left our train. It was not too early for President Dunton, who greeted us as we stepped from the platform of the car. In fact, he is ever on the alert and ready for what comes. Claflin has in its president a leader of immeasurable value. Calm, patient, judicious, indefatigable, consecrated, with unstinted devotion he labors night and day for the institution. His excellent wife, unlike him in many respects, but thoroughly accomplished and versatile, grandly supplements him. They are alike in their unsparing self-sacrifice for Claflin. To it they are giving their lives. They are supported by a noble band of helpers from the North and a well-equipped corps of colored instructors. This is as it should be. The institution needs both sorts. We spent nearly a week upon the campus, attended examinations, an oratorical contest, and the rendering of the Cantata of Esther, inspected the Manual Training building and the Matthew Simpson Memorial Cottage, and obtained an insight into the general working of the school. We were delighted with the excellent deportment of the students and the atmosphere of earnestness which was everywhere felt. The colored young people come to Claflin not to engage in mischief, not to play ball, but to get an education. And good work is done. While the term "university" designates rather an aspiration than a reality, yet the last year seventeen students were taking the college course, from which two very bright students have just been graduated. The total number of students was 663, of whom fifty-four were in the college preparatory course, thirty-nine in the normal, and eighty in the higher English. The influence of this institution is felt all over South Carolina and in other parts of the South, and will be increasingly potent for good. The name of "Claflin" is linked with many a good thing, and this institution will be a splendid family memorial of growing lustre as the generations come and go.

What pleased us immensely at Claflin was the magnificent spirit of self-help. A crisis came two years ago. Up to that time Claflin was in close alliance with the State College. Finances were unusually easy for a Methodist school. Our General Conference voted against State appropriations for denominational schools. South Carolina was ready, too. By that separation some one hundred acres of land, the industrial plant, and \$16,000 annual income were severed from the University. But the outcome has been satisfactory, and great relief has been felt from entangling alliances. In particular the spirit of self-help has shone forth gloriously. Look at these facts: The new part of the main building (brick) was built, under proper supervision, by the labor of students, who received moderate compensation. The inside work on the chapel, including the

making of the settees, was wholly done by students. The Manual Training building was erected by students, as were the girls' dormitory and the Matthew Simpson Memorial Home. The Woman's Home Missionary Society obtained in this way an excellent Home at small expense. This Home is a much-prized adjunct to the University. The very best girls are happy to receive its training. It is a perennial fountain of blessing to the home life of the people. In the summer of 1897 the students raised \$1,000 for the building fund, to which the South Carolina Conference added \$1,500. Meanwhile the Claflin quintet were in the North singing up an interest and gathering in several hundred dollars. Such heroic self-helpers deserve generous aid from others.

On account of the separation Claflin was left in desperate straits. To complete the main building \$20,000 is needed exceedingly; \$7,000 for a library, \$3,000 for a dormitory for boys. The present library building is simply ridiculous in its inadequacy. The library of Dr. Brodbeck has arrived in good condition, but where to place it is the problem. Strange feelings came over us as we looked upon the cases which contained it. Four months ago how incredible would have been to us the prophecy of such a scene. Surely we know not what a day may bring forth! It is pleasant to think of the good these books will be doing, where such books are not plentiful. It was pathetic to hear Mrs. Mead, the librarian, tell how she was compelled to drive away the eager students because of wholly insufficient accommodations. Fifty dollars will pay a student's expenses for the school year.

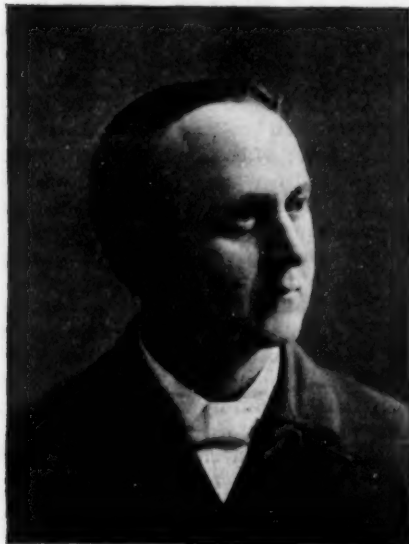
As it was Commencement week we had the pleasure of meeting several presiding elders — Revs. C. O. Jacobs of the Charleston District, J. L. Grice of the Orangeburg District, Dr. J. E. Wilson of the Florence District — and quite a number of pastors. Many of these we subjected to a catechetical examination, and were pleased to find them on the whole quite hopeful. The poverty and ignorance of the colored people are deplorable. The political situation is almost intolerable. The colored voters are practically disfranchised. The "Jim-Crow" car is soon to be introduced into South Carolina as it has been into nearly every other Southern State. But the colored people are gradually accumulating property. They are "stark-mad" on the subject of education, as a colored preacher declares. Above all, they have hope in God and propose to bide their time, firmly believing that industry, education and character will win, as they are now winning among the better class of the whites. The poor whites, who are stirred with jealousy by the success of the Negroes, are now making the trouble. God will vindicate His own. Meanwhile the Negro must be educated and trained in Christian character. A revival at Claflin, like that of this last winter, when 143 were converted and then carefully nurtured by the most systematic pastoral care under the leadership of Miss Penfield, a godly, sensible woman from Ohio, means for the Southland blessings immeasurable.

Boston, Mass.

NEW ENGLAND PREACHERS
ABROAD

"ST. ANGELOS."

"A BROAD," in this letter, means across the continent, and not across the ocean. The New England preachers are Revs. Clark Crawford and R. L. Bruce, the one the pastor of the First Methodist Episcopal Church of Pasadena, and the other the pastor of the new Lincoln Avenue Church of the same fair city, which was built by the First Church, and the charter members of which were, until the day of its open-



REV. CLARK CRAWFORD

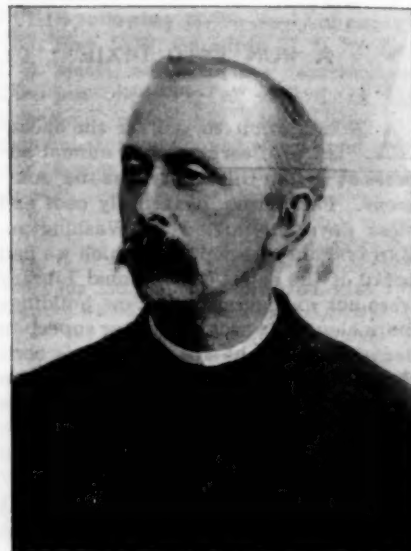
ing (April 17), members of the First Church. Mr. Crawford was of the New England Southern Conference, and Mr. Bruce of the Vermont. The former came direct from Mathewson St., Providence, to the First Church, Pasadena, five years ago next autumn; the latter served in Helena, Montana, having come there from St. Albans, Vt., on account of his wife's health, and later from Montana to California for the same reason. Each was successful in preceding charges; Mr. Crawford has been successful at First Church, Pasadena, and Mr. Bruce is sure to be at Lincoln Ave.

The history of this new church is worthy of mention. Pasadena is a city of elegant homes, of no saloons, of superb hotels, of magnificent outlook, of culture, refinement, morals and religion. It is one of the Meccas of Southern California, to which Eastern tourists flock as doves to their windows. Its First Methodist Episcopal Church society is strong, vigorous, virile, spiritual, a church of frequent old-time revivals, of growth and of power. It has a strong Sunday-school, genuine Methodist class-meetings, a helpful Epworth League, and there are people in it, including its choir, who say on occasion "Amen!" loud enough to be heard. The location of their property is good, but they need a new church. The need is urgent. A year ago they planned to build one, but presto! some one had a happy thought. Why not wait and let the mother church worship for a time longer in the old house, meanwhile selecting a lot in an unoccupied part of the city, build upon it a new temple, and set up such of the children in church housekeeping as

would be inclined to unite with the new organization. It was believed this would strengthen Methodism in the city, and would be for the glory of God. The other course would have been a little more human. Not many pastors feel it to be a means of grace to part with a couple of hundred members at once, and not many church societies have the grace to consent to such wholesale depletion, and to aid it by personal contributions. But pastor and church by the grace of God and with the advice of Bishop Newman and Presiding Elder Green were equal to the task. They were united. They were enthusiastic. An eligible location was obtained, admirable lots secured, tasteful plans selected, and, good subscriptions having been made, the work was begun. The lots are at the intersection of Lincoln and North Orange Grove Avenues. The house, as is seen by the cut, is pleasing and attractive. Within, it is especially so. The walls have a harmonious tint; the circular quartered-oak pews suggest comfort; ample provision is made for the auxiliary work of the church, Sunday-school, Epworth League, ladies' societies, etc.; and the pipe organ, manufactured in Los Angeles at a cost of \$2,070, is a delight. The windows, also, should have mention. They are memorial, beautiful, attractive — choice gifts from friends, including the Ladies' Aid Society of the First Church. The whole property with furnishings cost over \$13,000. When Bishop McCabe was on the coast in February he preached in First Church, and raised \$5,000 toward the enterprise, which leaves but \$2,000 unprovided.

The dedication of the church will not occur until September, but it was opened for services on Sunday, April 17, when Mr. Bruce, who is to supply its pulpit until Conference, preached a most

of praise is due Mr. Crawford for what he has been permitted to do, and congratulations are extended to Mr. Bruce for the possibilities which lie before him, while the two churches, mother and daughter, are worthy of unstinted commendation. Readers of ZION'S HERALD will be glad to look not only on the



REV. R. L. BRUCE

exterior of the church, but on the faces of the two New England ministers vitally concerned in the enterprise. The name of the new church is suggestive — "Lincoln Ave."

Pasadena has had at its beautiful Hotel Green, among its honored guests during the winter, Principal Bragdon and wife. It was their third winter here. Professor Bragdon is widely traveled. He knows where to find a good climate, a good hotel, and other good things, while he



LINCOLN AVENUE CHURCH, PASADENA, CAL.

appropriate sermon from, "This is none other than the house of God; this is the gate of heaven," and in the afternoon a service was held in which the pastor of the mother church, with other city pastors, took prominent part.

Such an enterprise, started and conducted as this has been, is quite out of the ordinary. It has 225 charter members and probationers transferred from First Church, but that church has over 900 left and will not languish. A meed

himself is always full of good cheer. On the day of this writing (April 18) they turn their faces New England-ward, but hope to come, as a great many friends hope they will, West again. So mote it be!

Los Angeles, Cal.

Beneath dead leaves the little Mayflower hides,
Its green-sheathed buds held down till flowering time,
So every trustful heart in peace abides
Waiting its spring, its fragrant, joyful prime.

— Rev. Louise S. Baker.

THE FAMILY

AFTER MANY DAYS

"Cast thy bread upon the waters, for thou shalt find it after many days."

The land was still, the skies were gray with weeping.

Into the soft brown earth the seed she cast.

"Oh, soon," she cried, "will come the time of reaping,
The golden time, when clouds and tears are past."

Then came a whisper through the autumn haze,—

"Yea, thou shalt find it after many days."

Hour after hour she marks the fitful gleaming

Of sunlight shining through the cloudy rift;

Hour after hour she lingers, idly dreaming,

To see the rain fall and the dead leaves drift.

"Oh, for some small green signs of life!" she prays.

"Have I not watched and waited many days?"

At early morning, chilled and sad, she hearkens

To stormy winds that through the poplars blow.

Far over hill and plain the heaven darkens—

Her field is covered with a shroud of snow.

"Ah! Lord," she sighs, "are these Thy loving ways?"

He answers, "Spake I not of many days?"

The snowdrop blooms; the purple violet glistens

On beds of moss, that take the sparkling showers.

Half cheered, half doubting yet, she strays and listens

To finches singing to the shy young flowers.

A little longer still His love delays

The promised blessing—"after many days."

"Oh, happy world," she cries, "the sun is shining!

Above the soil I see the springing green:

I could not trust His word without repining;

I could not wait in peace for things unseen.

Forgive me, Lord! My soul is full of praise,

My doubting heart prolonged Thy 'many days.'"

— Author Unknown.

Thoughts for the Thoughtful

With the restless might of spring,

That from dark winter's bondage breaks,

Through fear and doubting let us wing

Into the light God's service makes!

The world were easy to redeem,

Would Faith dare do what Love dare dream!

— E. B. Betham.

We put our own limit to the blessings we receive. All that we will wisely use, all that we are capable of receiving and valuing, God gives to us. — F. N. Peloubet, D. D.

Forbear; give up a little; take less than belongs to you; endure more than should be put upon you. Make allowance for another's judgment of the case; differing in constitution, circumstances and interests, we shall often decide differently about the justice and integrity of things; and mutual concessions alone can heal the breaches and bridge over the chasms between us, while quick resentment and stiff maintenance of our position will breed endless dispute and bitterness. — C. A. Bartol, D. D.

The true test of a sailing craft is its ability to keep the sea in bad weather. Many small boats are unable to endure an ordeal. The true test of a Christian soul is a similar one. It must be able to stand rough tossing on life's ocean. There are altogether too many fair-weather Christians; the kind, for exam-

ple, who venture out to prayer-meeting only when zephyrs blow and the sky is serene. But sometimes Gallilee roughens, when the Master is to be sought not in quiet harbors, but out upon the surges. The soul that has the hardihood to brave the worst of natural or spiritual weather is the spirit that God honors, to which comes the consolation of final and complete peace. — N. Y. Observer.

Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundles, and gives us first one stick, which we are able to carry today, and then another, which we are able to carry tomorrow, and so on. This we might easily manage if we would only take the burden appointed for each day; but we choose to increase our trouble by carrying yesterday's stick over again today, and adding tomorrow's burden to our load before we are required to bear it. — John Newton.

Who is right, Shylock or David? Life is antagonism, Shylock said. Life is being, enjoying, enduring, suffering, thinking, achieving, believing, loving, seeing God and getting Christ, said David. David is right. Life is not so much exclusion as inclusion. And as the horizon holds hill, valley, hamlet, solitude, woodland, sunrise and sunset, home with little children and God's quiet acre — so life contains — ourselves, from the mere joy of living, through loving, up to the mighty joy of holding God by the right hand so we shall not be moved. This is David's amazing estimate; and it assures the spirit, answers our deepest need, gives wings and might, courage and conquest; and calms our unrest

"Like the benediction
That follows after prayer."

— WILLIAM A. QUAYLE, D. D., in "The Poet's Poet and Other Essays."

God looks up at us from every sweet flower that blooms. The beauty that fills our earth is a pledge to us of God's thought and love for us. We all know the familiar story of the great traveler who was saved from perishing on the desert where he had fallen, faint and famishing for water, by seeing a little speck of green moss peeping up out of the hot sand. This gleam of life assured him that God must be near, thus putting new hope into his heart, and giving him strength to rise and struggle on until he found water. Every plant or flower should remind us of God, make us reverent. A writer says:—

"We are not left of God
So long as a rose blooms at our window-pane;

So long as the sun shines, and the soft rain
Calls forth the early violets from the sod.
If but a wild briar by our pathway nod,
After its winter death awakened again,
Seeing its life we may forget our pain
Of unbelief. Who brings forth life but God?
He stains with tender tint the lily's lip;
Feeds with incessant care the insect crew;
Drops honey for the wandering bee to sip
In a white chalice set with pearls of dew.
The glow-worm bath its lamp; the firefly's light
Is but a pledge of love writ on the night."

— J. R. Miller, D. D.

There are two extremes in men's views of death. One is to make too little of it; the other is to make too much of it. Let us do neither. If Christ has abolished death, and if there is a permanent meaning in His words to Martha, "Whosoever liveth and believeth in Me shall never die," there is something unchristian and even degrading in treating or anticipating it as if we lived and died amid the shadows of a pagan world. Yet, when we think from what it separates us, and to what it introduces us, what it will mean for the human soul in its naked-

ness and feebleness to appear before God, and what a tremendous thing it will be presently to receive at the Judge's hand all the things that we have done in the body here, there is something almost appalling in the ever-nearing approach of the divine messenger. Even St. Paul, who sings his majestic psalm over it, does not scruple to speak of it as an enemy to be overcome; but he adds for our consolation that it is the last enemy we shall ever have to meet, and that we shall not meet it alone. The holiness of God, the inevitableness of judgment, the end of opportunity, are tremendous realities. But against them all we have this triumphant challenge: "If God be for us, who can be against us?" After all, the secret of secrets is to sanctify the Lord God in our hearts, and to look out from the pavilion of His indwelling presence on the gathering waterfloods and the bolterous river. He rewards faith with perfect peace, and to the soul that looks to Him He tenderly whispers, "I am thy salvation." — Bishop Thorold.

FAMILY KINDNESS

MARY R. P. HATCH.

"YOU don't keep no girl, Mis' Brown," says Mis' Bradford to me the other day, "no more'n I do."

"No," says I, "I don't. I hain't tough enough. I tried it, but when I've kep' a girl it most always makes me sick. A girl needs so much seein' to an' waitin' on. They don't know where to find things, an' you hev to jump up and find um, an' then they don't take hold handy, like enough, an' you hev to show um how. They need a sight of entertainin' so they won't be lonesome an' homesick. One way an' another it's too much for me, an' I've give it up. Sence Alice growed up she and I do all we hev to do, an' do it easy."

"I wish Lucy was as capable as Alice, but she hain't," says Mis' Bradford. "There ain't no denyin' of it, Mis' Brown, she's turrible lazy an' slack. She'll lay abed till the cows come home, an' when she dooz git up she don't take hold as a girl had ought to. I don't see who she takes after."

I could hev told Mis' Bradford, but I didn't. I've known her ever sence she was Mary Ann Walker, an' she was full as shiftless as Lucy is. But she's smart to work now, she an' Lias, too.

Of course I didn't say nothin' of the kind to Mis' Bradford. All I said was: "I don't think Lucy feels well. She looks kinder saller, jest as if she need-ed something strenghenin'."

"She's well enough," says Mis' Bradford, short as pie-crust. "Come over, do, Mis' Brown."

"I will," says I. "I b'lieve in bein' neighborly."

"I'm over here a sight," says Mis' Bradford, windin' her apron round her head and startin' home.

We go "cross lots" a good deal, Mary Ann an' me. She's a good woman, too, an' knowin' of her when she was a girl makes her seem kinder near. It's apt to, you know, when you've set in the same seat to school, done sums on the same slates, and slep' in the same bed, as Mary Ann an' I used to.

The nex' mornin' was Saturday. I got up feelin' as if 'twould do me good to git a sniff of fresh air, so I left Alice to git in the beans an' brown bread whilst I went over to Mis' Bradford's with a plate of hot cookies. Our work was most all

done, but if you'll believe it, Lucy warn't up. I heard Mary Ann hollerin' to her as I went up the walk. She was mad, an' she hollered so I could hear every word she said.

"Git up," she says, "you lazy, good-for-nothin' girl! Alice Brown has ben up for hours, an' here you be abed, an' your poor mother working herself to death. Be you awake? Be you awake, I say?" yelled Mary Ann.

I s'pose Lucy said she didn't feel well. Any way, Mary Ann hollered agin:—

"Don't feel well? I don't feel well nuther. You git up this minute"—an' then I walked into the kitchen.

"You see how it is, Clarindy," says Mis' Bradford.

"Yes," says I, calmly, as I set down the cookies. "I thought mebbe you'd like um to nibble on, you an' Lucy. Did you ever think," says I, kinder low, so Lucy wouldn't hear, "that mebbe you scold her too much, so she sorter gits discouraged?"

"No, I don't," says Mary Ann, biting off a piece of cookie with a snap. "I don't scold her half enough. It's my duty to scold her an' try to make some-thing of her."

"Mebbe you're right," says I; "an' if it is so, you'll have that on your conscience if Lucy should be took away. You'd say to yourself, 'I've done wrong. I haven't scolded Lucy as I had ought to. I scolded her a good deal, but not half enough, an' now she's dead an' I can't scold her no more.'"

"Be you crazy, Mis' Brown?" says Mis' Bradford, looking at me kinder wild and scairt like.

"No; why?" says I.

"To talk that way."

"Why, you said 'twas your duty to scold Lucy an' you hadn't scolded half enough, so of course if she should be took away you'd feel that you hadn't done your duty."

"There don't nobody feel that way when children are took away. Mis' Rowell says if she had Will back she'd bear an' bear; an' Mis' Green told me only last week that she warn't half patient enough with Lizy."

"Mebby you'd feel that way if Lucy should be took away."

"I know I should," says Mary Ann.

"Then," says I, kinder softly, "begin now. It don't do no good then, but now it dooz a sight of good to have patience. She's yours, Lucy is. She hain't no one but you to look to for love an' patience an' forbearance, an' if you fail her, who can she look to? She never can hev no other mother. The Lord only give her one; an' she's got your failin's an' Mr. Bradford's failin's—supposin' you've got failin's, either of you—an' it's your duty an' his to help Lucy to overcome um an' grow up a strong, capable woman. I'd git some bitters for Lucy if I was you, an' when she gits up I'd speak pleasant to her. She's growin' fast, Lucy is, but she's a good girl. What she needs now is encouragin'. I don't believe in spillin' children, but I do believe in bein' good to um. That's why we was set in families—to be good to our own an' love um an' bring um up right; not to be haah, but patient, and to stand by um through thick an' thin. We hadn't ort

to talk about their failin's neither—other folks will do that—but jest keep all such things to ourselves."

"Mebbe your right, Clarindy," says Mary Ann.

"I know I be," says I. "But now I must go. I can see Alice has hung a cloth out the winder, an' that's a sign she wants to ask me about something. Probably it's about bilin' the corn beef. I forgot to tell her."

I went down the walk, and jest as I got through the gate I heard Mary Ann say to Lucy—the winder was open toward the road—

"If you don't feel well, Lucy, you needn't git up, an' I'll fetch you up a cup of coffee."

"Oh, no indeed, mother," says Lucy, kinder surprised-like. "I'll git right up; I laid awake most all night, an' that made me sleepy this mornin'."

And then I went over home. It was the corn beef, an' we put it right on to boil.

Stratford, N. H.

A Little Wild Apple-tree

There's a little wild apple-tree out in the pasture, Crooked, and stunted, and queer in its shape, And it waves its long arms as the summer winds sway it, As if it were trying its best to escape.

I have never found fruit on its gnarled, twisted branches; Green moss clothes its trunk from its boughs to its feet; But its blossoms each spring with the best of the orchard, And oh, but its delicate blossoms are sweet!

On the north, by the orchard the pasture is bounded, There decorous apple trees stand in straight rows. You can see that each tree has been carefully planted, And feels it must carefully heed how it grows.

But 'tis the wild tree that the "high-hole" has chosen; She found such a beautiful place for her nest. The orchard is pleasant; I highly respect it, But the little wild apple-tree 'tis I love best!

—MARGARET VANDEGRIFT, in *Youth's Companion*.

THE KINDEST WAY

"HERE'S our car, and we shall not have to wait at all."

The speaker was one of a half-dozen ladies who had formed a part of the crowd that had just poured out of the Moody meeting one day last winter. It was very cold and past noon. The ladies all lived out on the West Side. Most of them kept no servants, and must get the dinner after they reached home; so, glad to catch the car at once, they hastened aboard.

All but one, the slightest, frailest-looking of them all. She walked along the sidewalk instead of following the group to the car.

"Aren't you coming, Mrs. Gray?"

"No, I think I'll walk," she said, quietly.

"Oh, yes, come on! You might as well ride. Come!" they called after her; and her neighbor, Mrs. Cutler, said, "I can pay your fare, Mrs. Gray, just as well as not."

Mrs. Gray's face flushed faintly, but she only answered with a quiet smile:—

"Thank you, no; I'll walk."

"I suppose she couldn't afford the fare," said one, after the car started. "I could have paid it for her, too, if I had thought quick enough," said another, rather irrelevantly. "I couldn't," added a third, "for I only had one nickel in my pocket;" and

then they began talking about the wonderful meeting; and one lady, looking back, exclaimed:—

"Why, there's Mrs. Townsend with Mrs. Gray! I was sure I saw her get on."

Mrs. Townsend's lovely home was farther out than any of the others, and she always rode to town in a car or carriage. Her foot had been on the car step this time, but suddenly she had turned and gone back to the sidewalk.

"If you are going to walk, Mrs. Gray, I will, too," she said.

The smile was fading from Mrs. Gray's face and a patient, tired look was taking its place; but as she turned and saw the other, the smile came back, and she said:—

"I shall be very glad, I'm sure."

"I don't enjoy walking alone," Mrs. Townsend went on, brightly, "but if I can have good company, it doesn't seem so very far."

"I didn't know you ever walked home. I feel obliged to sometimes. Car fares do count up so. I don't mind walking either, unless I am extra tired. But," after a little pause, "it does hurt my feelings to have anybody offer to pay my fare. It seems as though the ladies might know I wouldn't ride that way. I always have the money in my pocket, but if I want to keep it for other uses, it seems to me that is my own affair. But then," she went on slowly, "I suppose they mean well, and they can't understand, maybe, how it comes to me."

Mrs. Townsend did not tell Mrs. Gray that she knew the unfortunate remark made in the hearing of the whole party had hurt her feelings and wounded her pride, nor that it was the reason she herself was walking home that cold day. She only said:—

"Indeed, such things are our own affairs always. And, as you say, car fares do count up so fast. We have to practice all sorts of economies at our house to get the wherewithal for the things we really must have."

Then they chatted on about household matters, and Mrs. Townsend told the different ways in which she had lengthened Susie's dresses so they would last another winter, and how Freddie's suits were made out of his Uncle Tom's, and how afraid she was that Will's eyes were going to fail and put an end to his hopes of studying to be an artist. Little by little Mrs. Gray forgot her usual reserve enough to tell how Charlie stayed at home from school a week waiting for new shoes, and cried about it every day; and how Jim, who, the teacher said, was the brightest scholar in his class, had to leave school altogether to look for work; and how cold their house was, and how hard the times were in every way, her heart getting lighter all the while in spite of her troubles, with that dear sense of fellowship which is a blessed comfort to us all.

"Well!" she said at last, "here is my street already. It has done me good to talk with you. I'm afraid I was beginning to forget that other people have their troubles, too."

Mrs. Cutler was standing in the doorway as she passed.

"You ought to have ridden up with us," she called out. "We talked about the meeting all the way home, and I think it does you so much more good if you can talk it over afterward, don't you? But I suppose you and Mrs. Townsend did."

"No, I don't remember that we said a single word about it. But it was a good meeting." Then as she passed in at her own gate, she whispered to herself, "The talk with Mrs. Townsend was better still."

Mrs. Townsend was tired all through the afternoon, but the thought of the cheery, hopeful look that, as they talked, had chased away the proud and worried one from Mrs. Gray's sad face, was better than any rest. And when I happened to hear from Mrs. Gray the little story, and could understand

it even better than she, knowing Mrs. Townsend so well, I was reminded of the little verse the children learn at school: —

"Politeness is to do or say
The kindest thing in the kindest way."

— MARIANNA WOOD ROBINSON, in *Advances*.

THE RETURN OF THE FLOWERS

To Annie Hiscok Singer

April 26, 1867 — Dec. 29, 1897.

ELLEN H. BUTLER.

They have returned — the children of the field,
The angels of the purple forest gloom,
And every hill and every valley yield,
Again, their first fair bloom.

Oh, only one bright, fleeting year ago,
In May's transcendent hours,
I saw her — I shall ever see her so —
A flower among the flowers.

Under the soft light of the loving skies,
Sun-kissed, I saw her — and I see her yet —
Bending with eager touch and starry eyes
Over the violet.

And never was the beauty of her face
So sweet, as when she learned to understand
Some blossom-secret that we loved to place
Within her gentle hand.

O tender spirit! did the petals hide
A rarer wooing than our lips can know,
That with the flowers only thou should'st bide
The coming of the snow?

Did Christ speak from their fragrance to
Thine heart,
Calling thee to His own celestial clime?
And dost thou keep in His bright land,
apart,
Eternal summer-time?

How shall we meet the glory of the spring
Without thee? How may weeping eyes
Behold
The empty joy of all the blossoming
Of rose and green and gold?

"The empty joy!" Ah! no, that cannot be,
With a tiny glad winged soul awaiting ours.
We will not mourn. Death had no part in thee.
And these returning flowers

Shall be thy messengers to bring the word
Of resurrection to us; we will read
In every bud that opens: "Christ is Lord
And Prince of Life indeed."

And every miracle the forest gives
Shall say, "She dwells beyond the winter blast."
And every garden shall repeat, "She lives
In God's own light, at last."

And when the waiting-time is long, our eyes
Shall dream of thee, thou beautiful, afar
Upon the uplands of fair Paradise,
Thy face a steadfast star.

And while with holy memory, yearning love,
We gather these first blossoms from the dells,
Our hearts shall see thee on the hills above,
Crowned with God's asphodels.

THE NEW MINISTER

ANNA BREED.

"**H**ERE is a note from our new minister, my dear."

Charles Harris is president of the board of trustees of the church in Woodville. He had written a cordial invitation to the newly-appointed pastor to spend Sunday in his home.

"Well, what does he say in his note?" Mrs. Harris asked.

"He is very glad to accept our invitation, and says he will come on the 2.30 train Saturday afternoon. He seems pleased with his appointment, and hopes his ministry will be a blessing to us."

"And it will be, I have no doubt, if we do all we can to help him," said Mrs. Harris.

Charles Harris started for his place of

business, and his wife went about her home duties.

Just before dinner she had a leisure half hour and sat down to her writing-desk to write in her "journal." She had been in the habit, for years, of writing every few days her thoughts and what she had been doing. Naturally, her reflections, this morning, were influenced by the coming of the new minister; and, after thinking for a few minutes, she wrote: "On Sunday our new pastor begins his ministry. What can I do to make it a blessing to our church? I am resolved to pray for him daily, and, as far as I am able, co-operate with him in all his plans for church work. I will never compare him or his wife unfavorably with our former ministers or their wives, and I will never unkindly criticize him or his family."

At the dinner table Mrs. Harris mentioned these resolutions she had made, to her husband.

"Well, now, Alice," said Mr. Harris, "I think as you are president of the Ladies' Church Aid Society, you would better suggest to the ladies that they make these same resolutions. You know how natural it is for women in the church to criticize the minister and his family and compare them with former ministers. If the ladies will make the resolutions you have made, and keep them, their husbands and children will, very likely, do the same."

"You always have such sensible advice for me, Charles," Mrs. Harris answered. "Our Ladies' Aid Society meets this afternoon, and I will speak of my resolutions to them."

When Mrs. Harris entered the church parlor she found twenty-five ladies present. Arrangements were to be made for the pastor's reception and purchasing new furniture for the parsonage, so the number was larger than usual.

As she seated herself in a comfortable arm-chair, she said: "Now, ladies, before we decide on plans for the reception, I want to read you some resolutions I have made, and trust I shall keep."

She had written her resolutions, and read them slowly to the ladies.

When she finished reading, Mrs. Howland, wife of the superintendent of the Sunday-school, exclaimed: "Your resolutions are just what we all need to make, dear Mrs. Harris! For one, I accept them, and will try to practice them."

"And I will, also," said Mrs. Cross, wife of the treasurer of the church.

"And I will join with you," added Mrs. Norton, wife of the choir master.

In a few moments all the ladies present had signified their intention of accepting these resolutions and their determination to keep them.

Saturday afternoon the new minister arrived in town, and was met by Charles Harris, who was at the station with his carriage to receive him. Mrs. Harris greeted him cordially as he entered her home, and when he had seated himself by the open fire in the library he felt he was in the house of his friends.

Sunday morning the church was filled with eager listeners. There was a vase of beautiful Easter lilies on the table by the pulpit, and the opening anthem sung by the choir, "How beautiful upon the

mountains are the feet of him that bringeth good tidings, that publisheth peace," was an inspiration to the new pastor. After the opening services and an earnest prayer, the pastor announced the hymn, —

"Blest be the tie that binds
Our hearts in Christian love,"

and when the hymn had been sung, gave as his text Romans 16: 3: "Greet Priscilla and Aquila, my helpers in Christ Jesus." The sermon was a plain, searching, practical talk on various ways in which the men and women — the Aquilas and Priscillas — of the church might help the pastor. Mrs. Harris was deeply touched as the preacher continued his sermon, and mentioned, as ways of helping a pastor, every resolution she had made.

After church service, among the many who crowded to the altar to greet the new minister, were the ladies of the Church Aid Society, and as they left the church, Mrs. Cross reached her hand to Mrs. Harris and said: "How glad I am that you suggested your resolutions to us. And was it not singular that our pastor spoke of each of them as ways of helping him?"

"Yes, and it now remains for us to keep these resolutions as long as Dr. Fisk continues his ministry with us," answered Mrs. Harris.

Lynn, Mass.

"JUST AS I AM" AND ITS WRITER

LOUISA A'HMUTY NASH.

AS a child when staying by the Brighton Sea, I used to be taken with my sisters to the Rev. H. V. Elliott's church, who preached, on Sunday afternoons, especially for children. I knew his sister Charlotte wrote hymns, for we were required to learn them sometimes by heart, and I knew that "Just as I Am" was one of hers. But it is only now that I have learned of the incident that occasioned its creation, through Charlotte Elliott's niece, Mrs. Synge.

Miss Elliott was often an invalid, and sometimes suffered from much heaviness of spirit. Her brother had organized a school at Brighton for the high education of daughters of the clergy at a mere nominal cost, and a bazaar was being held to raise the needful funds. Through physical weakness Charlotte was unable to take any part in this enterprise, and was much distressed at what she considered her uselessness. Then it was that she took her troubles to the Lord, and plead for calmness of spirit and resignation to His will. Taking pen in hand (a favorite way with her of consoling herself), she deliberately wrote for her own comfort the formula of her faith, restating in her own way the gospel of pardon, peace, and heaven.

As the day wore on, and her sister-in-law returned from her public labor for the school, she came to her room, and seeing the hymn on the table read it, and asked for a copy. Then the hymn that has been sowing and reaping for sixty years stole out of that quiet room, and the invalid's message, that comforted her own heart, has since spoken to the souls of thousands.

Nashville, Oregon.

SPRING CLEANING

MARGARET ARNOLD.

JUST now all the housekeepers are having a general overturning. Dust-pans and brushes, wash-rags and soap, brooms and step ladders, clothes-pins and clothes-lines, tack hammers and window brushes, are in constant use. It does make a turmoil, and no mistake! The regular routine of housekeeping is out of gear. So, isn't this just the time to "lend a hand" and keep good-natured? Every step tells now, and if each member of the family will only see all the little opportunities of helping over a hard place, how the work would lighten, and how the heart would brighten!

Do not think because you can help so little that you will do nothing, but be determined to see where you can lift, or where you can do even the very least thing. The mother has most of the care, of course, but Tom could surely take the tacks out of the carpet; then she would not have that to do. Susie can assort the papers and magazines, packing them neatly away—another saving for mother. And Neighbor Alden across the way, who is boarding, could borrow the baby for an hour or two—and what a help to the mother! The boys at home can surely care for the stable and wood-shed, sweep, and sell the old rubbers and rags, getting rich thereby!

But, above all, be sunny and sweet-tempered! Smiles and words of commendation help amazingly. If papers are mislaid, no matter—hunt them up; if school-books are put on the wrong shelf, say nothing—they will soon find their old places; if the dinner is made up of "warmed-over side dishes," make the best of it. I read of a very tired, weak woman who was compelled to do all her work, so when the time came for cleaning house she started resolutely at it, but was disheartened. One day she was washing a floor, and the baby was creeping about amusing himself as well as he could. Suddenly the little fellow crept up to his mother, and pulling her dress urged her to follow him. She did so. He led her to a place where the sunlight was falling upon the floor, and reaching his tiny hands for it he tried with his might to take it up and give it to his mother. Her heart was cheered; her baby boy little knew what he was trying to do—bring sunshine to his mother. So let us all, by our loving attentions, our ready thoughtfulness, our lack of complaints, keep all the sunlight there is, and, like the baby, give it to the overtaxed ones about us.

BOYS AND GIRLS

WHAT THE LITTLE BROWN BIRD SANG

ANNIE HAMILTON DONNELL.

IT was such a beautiful little hat! It was soft and gray, and had a tiny gray bird tilting among the bows of ribbon, for all the world as if he were just going to swell his little throat and burst into singing!

"It's the loveliest hat there is in Madame's windows!" Leigh Tappan said, nodding her small positive head decisively. "And I'm going to have it on my head next Sunday!"

"Why, Leigh Tappan, anybody'd think you just had to beckon to it, and it would come and sit right down on the top o' your head!" Ellie Crane cried, laughing.

"Well, then, anybody'd think right. I'm going to beckon to it, and you'll see

it a-sitting. You wait, Ellie Crane!"

The little girls were on their way to school. Going home that noon Leigh ran into Madame's to look at the dainty gray hat "near to."

"Can I try it on?" she asked, eagerly.

Madame beamed down into the eager face graciously. Judge Tappan's little girl could "try on" anything—certainly, certainly! Wouldn't she like to have it sent up home for her mother to see? Just as well as not!

"No'm," Leigh said. "Oh, no'm; but I'll tell her about it, and I know she'll let me have it. It's gray, just like my new jacket—oh, isn't it lovely?"

She was looking at the dainty little maiden in the mirror, and a little wave of shy color crept over her cheeks. It was becoming—and the little gray bird certainly would sing in a minute.

"I know she'll let me have it," she called back to Madame from the door.

Ellie was waiting outside.

"You haven't got it on!" she announced, triumphantly.

"Tisn't Sunday. You just wait!"

"Well, I will; but I wouldn't wear it—not with that dear little dead birdie on it. Don't you believe you'll feel like a—murderer, Leigh Tappan?"

"Ho! the idea! I didn't kill it. That's just because you b'long to Miss Peabody's 'Bird Defenders.' I'm glad I don't. I was going to join, but I shan't now—not if I can't wear that little gray bird on my hat. Don't she let you wear aligrets, or wings, or anything, Ellie Crane?"

"We don't want to wear 'em," Ellie said, stoutly. "We've promised not to. It would make us feel like being glad to have the little birds murdered—and we're just as sorry as we can be."

"Well, so'm I sorry—all 'xcept that little gray bird at Madame's, and that's all killed a'ready. I can't help it."

"Yes, you can help it, Leigh," said little Ellie, gently. "Anyway, you can help having its little brothers and sisters killed. You needn't 'pear to believe it's right."

Leigh felt cross. She twitched her shoulders impatiently.

"What harm'll it do, Ellie Crane, if I wear that little gray bird, now it's all killed?"

"It's 'con-senting un-to it,'" Ellie said, slowly. "That's what Miss Peabody says—'con-senting un-to it.' You 'con-sent un-to it' if you wear the gray birdie in your hat."

"Then I'll 'con-sent un-to it,' I guess, if that's all!" laughed Leigh, mimicking Ellie's grave emphasis.

Judge Tappan's wife was an invalid, and the little daughter of the house had things about as she liked them.

"Yes, yes, dear, if you like it," Mrs. Tappan said, about the hat. Her white face was pinched with pain, and she drew long, weary, patient breaths. It tired her to think even about the "lovely little gray hat."

"Take Marie down with you to see about it. She has good taste—and so has my little girl," she added, lovingly. "I can trust her."

Leigh had "beckoned," and the little gray hat was coming to her! She went out on the cool veranda to sit and

"make believe" learn her French lesson, and the very first sentence she saw was "*un nouveau petit chapeau*"—but there was no little soft bird on it!

Another one, though—a tiny brown bird—sat on the white lilac bush and sang to her. He was tilting slowly up and down—up and down—and there were odd little minor notes in his song. Leigh had a strange fancy that he was singing to keep from crying. And if he had been gray instead of brown, how much he'd have looked like—ho! what an idea! He couldn't even be a brother or sister. He was alive enough—what did he want to cry for?

The little brown bird sang on, and on went Leigh's queer fancies. He was telling her something sorrowful—huah!—about his little brown wife and two little brown babies he loved. "They killed them—killed them—killed them," sang the sorrowful little voice to Leigh. "My little nest is empty now."

Leigh felt a choke in her throat. Something bright and round plashed down on "*un nouveau petit chapeau*."

"My little brown wife is dead—is dead—is dead. My little brown babies, too."

"Is—is—anybody going to wear 'em on their hats?" faltered Leigh, brokenly—but the supper-bell was ringing and the lilac bush was untenanted by a little tilting brown bird. Had Leigh been asleep? Anyway, she was awake now.

After supper she hurried down to Madame's without Marie.

"I don't want the little gray hat," she announced, bravely, trying not to look at it, "unless you can take off the gray birdie. I—I—should feel like a murderer with that on."

"Mercy! what is mademoiselle saying? Take off the little gray bird? But no, certainly no! That would spoil the hat!"

"Then I don't want it," Leigh said, firmly. "It would keep a-singing, 'My little brown wife is dead' to me, all the time. I'm going to join Miss Peabody's 'Bird Defenders,' and you can't wear 'em then. Good-bye, Madame."

The next Sunday Ellie was watching Leigh's pew curiously. Yes, there she came with the beautiful little gray—why, there wasn't any little bird on it at all!

Kent's Hill, Me.

SPRING HERALDED

Oh! the sunshine told the bluebird,
And the bluebird told the brook,
That the dandelions were peeping
From the woodland's sheltered nook;
So the brook was blithe and happy,
And it babbled all the way
As it ran to tell the river
Of the coming of the May.

Then the river told the meadow,
And the meadow told the bee,
That the tender buds were swelling
On the old horse-chestnut tree;
And the bee shook off its torpor,
And it spread each gauzy wing
As it flew to tell the flowers
Of the coming of the spring.

Then each flower told its neighbor
And each neighbor told its friend,
That the stormy days were over
And the winter at an end;
While the blue sky smiled above them
And the birds began to sing—
And the land grew bright with gladness
At the coming of the spring.

—S. Q. Lapius.

OUR BOOK TABLE

The Making of Methodism: Studies in the Genesis of Institutions. By Jno. J. Tigert, Editor of the *Methodist Review*. Hardee & Smith: Nashville, Tenn. Price, \$1.

Under the title, "The Making of Methodism: Studies in the Genesis of Institutions," John J. Tigert, LL. D., editor of the *Southern Methodist Review*, has just given forth a volume which students of Methodist constitutional history cannot fail to prize. Well grounded in the sources, clear and strong in statement, and distinguished by a careful sifting of evidence, the book must rank as a first-class contribution to an important theme. Among the principal topics considered, namely, "The Episcopacy," "The Presiding Eldership," "The Itinerancy," "Genesis of the General and Annual Conferences," and "The Baltimore Conference System of Government in American Methodism," the next to the last receives a specially full and illuminating treatment. An appendix on "Orders: Roman and Anglican," is well stocked with interesting and important documentary materials.

Relative to episcopacy, it may be noticed that the author scores (p. 71), from a historical point of view, the note prefixed, in our Book of Discipline, to the form of consecration of Bishops. We can easily pardon the criticism, for we came long ago to the conclusion that the said note performs a very poor function, since it fences against an undue exaltation of the episcopate only at the expense of putting sacerdotal mysticism into the idea of orders. Let sacerdotal mysticism be totally excluded from the conception of orders, and it will puzzle any one, we think, to show that the episcopate is not as truly a distinct order as the eldership. If a ministerial order can mean, apart from high-church superstition, anything more than official rank with life-tenure, it is time for the demonstration to be produced.

An interesting forecast as to a possible evolution of Methodist constitution is introduced in connection with the question of the feasibility of maintaining the unity and efficiency of the episcopate, while the church is advancing to world-wide dimensions. In theory, inasmuch as no separate territorial jurisdiction is exclusively assigned to any Bishop, the episcopate is one. But how ensure real unity of administration when the work of episcopal supervision has so far expanded that a large company of men will be required to bear its burden? How provide, also, that the Bishops shall have severally that acquaintance with the whole field which shall qualify them for an intelligent exercise of their functions in any part indiscriminately? The author, in reply, after mentioning Dr. Warren's suggestion of a combination of local Bishops with a few general superintendents, offers as a possible expedient for meeting the changed conditions resulting from ecclesiastical enlargement, a division of the Methodist area into a number of co-ordinate General Conference jurisdictions, each being of such size as would not require more than six or eight general superintendents.

In interpreting the origin of the Methodist system of Conferences, Dr. Tigert contends that the Christmas Conference of 1784 was not a General Conference in the technical sense, but an organizing convention. It started the church forward as a distinct episcopally organized communion; but it laid no constitutional limitations upon the ensuing Annual Conferences, and provided for no second assembly of its own kind. It does not, therefore, head the series of General Conferences proper. Indeed, the antithesis between General and Annual Conferences had no existence before 1792. The first of the quadrennial assemblies known as General Conferences dates from that year.

The painstaking research which the author

has expended upon his theme deserves wide appreciation. As Methodism advances to the position of a conspicuous factor in the religion of the world, it is surely to be expected that her children will look back with interest to the foundations upon which the great edifice by which they are spiritually housed has been built.

H. C. SHELDON.

Schwester Anna: A Tale of German Home Life. By Felicia Batts Clark. Maton & Mains: New York. Price, 50 cents.

Quaint in its phraseology, full of tender pathos yet strong withal in its revelation of true heart experiences, as a fascinating and sensible love story it will have many appreciative readers. But it may be a surprise to some people, who are apt to consider the deaconess work as a sort of conventual organization, to know that while this book is all that is in the above statement claimed for it, it is also a glimpse into German deaconess life, and vividly portrays (though with becoming modesty, because told by one of the "sisters" herself) the important part which Methodist deaconesses took, with unflinching courage and unflagging devotion, in the terrible scourge of cholera in Hamburg, and which—though the book does not tell it—resulted in the establishment of the commodious and finely equipped Home and Hospital in that city.

A French Volunteer of the War of Independence (the Chevalier de Pontgibaud). Translated and Edited by Robert E. Douglas. Author of "The Life and Times of Madame Du Barry," etc. D. Appleton & Co.: New York. Price, \$1.50.

The Chevalier de Pontgibaud, also known as the Marquis de Moré, recorded his experiences as a volunteer during the American Revolution with shrewd observation and keen sense of humor, which Mr. Douglas has preserved for us in a faithful translation. Coming just now when our long era of peace has been so sadly yet righteously broken, the record is of timely interest. It happily recalls the early struggles for the liberty of a nation, which would not have been gained without the aid of gallant, self-sacrificing French volunteers like the courageous, high-spirited Chevalier de Pontgibaud, under the honored Marquis de La Fayette. The reader will be led to draw a parallel in the championship of these liberty-loving Frenchmen which made the freedom of America a possibility, and the present attitude of our country towards the liberty-seeking Cubans.

Penelope's Progress: Her Experiences in Scotland. By Kate Douglas Wiggin. Houghton, Mifflin & Company: Boston & New York. Price, \$1.25.

Who would not be charmed to take a "mind's eye" trip through Bonnie Scotland under a chaperonage, witty, winsome, delightful and instructive? Such an opportunity is afforded by the well-known author of "Timothy's Quest" and "The Birds' Christmas Carol"—the bewitching, pathetic story-writer, Mrs. Kate Douglas Wiggin. Those who accompanied "Penelope" through her English experiences in "A Cathedral Courtship," will gladly follow her enjoyable "Progress" among the heather. To read the book is to get a racy taste of Scottish town and country life and to enjoy the rare humor and quaint sallies of an accomplished and inimitable author. The volume is appropriately placed in covers of Scottish plaid.

Is My Bible True? Where Did We Get It? By Rev. Charles Leach, D. D. Fleming H. Revell Co.: New York, Chicago, Toronto. Price, 50 cents.

Every one needs to know the contents, and should be able to answer the questions treated by Dr. Leach's helpful book. He traces the growth and history of the Bible in simple, concise style, giving the facts regarding the ancient manuscripts in a bright, descriptive way very easy to comprehend. The first two parts of the work are devoted to tracing the Bible back to its source step by step, until the fountain-head is reached. With these facts well assimilated, the Christian

can always be ready with reasons for the faith that is in him. The history of the English translations which have come down to us is made light in the third part of the book. The First Versions, the Scriptures in Anglo Saxon, Wycliffe's and Tyndale's Translations, the Authorized and the Revised Versions, are concisely described, with the circumstances which brought them forth. The book is a digest of Scriptural information, covering wide reading and a fund of Biblical knowledge, condensed and made available for busy inquirers after the truth.

The Preparation for Christianity in the Ancient World. By E. M. Wenley, Sc. D., D. Phil., Professor of Philosophy in the University of Michigan, some time Honorary President of the Glasgow University Theological Society. Fleming H. Revell Co.: New York, Chicago, Toronto. Price, 75 cents.

This study in the history of moral development was especially prepared for the Church of Scotland "Guild Series"—the Guild being an organization of the young people of the church—but has been appropriately reprinted in an edition for general use by Revell. This little volume forms an admirable addition to the list of Guild textbooks, which are designed to deepen and satisfy the intelligent interest of students everywhere in all matters connected with the origin, nature, history, and extension of the Christian religion.

The Construction of the Bible. By Walter F. Adeney, M. A., Professor of New Testament Exegesis, History and Criticism, New College, London. Author of "The Theology of the New Testament," "How to Read the Bible," Thomas Whitaker: New York. Price, 50 cents.

Professor Adeney has prepared his analytical work on the Holy Scriptures in the spirit of the geologist who reads the records of the rocks, and by critical examination of the steep escarpment of a cliff detects the order of its successive strata. The Bible rock has been examined, and its divers portions—the successive layers and deposits of which it consists—have been assigned to their respective ages. Bearing in mind that it is the Spirit that "giveth life," the thoughtful reader will take great pleasure in the helpful and interesting analysis of Holy Writ, of the mutual relations of the various parts, presented in a book intended to be wholly literary and historical.

Among the Heather: A Highland Story. By A. G. Hartford, Author of "Love Conquers All," "Molly," etc. A. I. Bradley & Co.: Boston.

The Highlands afford the background for this simple and unaffected romance. The story gives a pleasing insight into Scottish modern life among the middle class.

Preston Tower; or, Will He No' Come Back Again? By Jessie M. E. Saxby. A. I. Bradley & Co.: Boston.

This is a pleasing story by a writer whose name, on another work, is associated with that of Annie Swan, and whose style is strongly suggestive of that favorite Scottish author. There is some adventure and stir-

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heaping spoonful.



ring incident to enliven the simple details of the romance. The book has an undeniably healthy moral tone.

Bladys of the Stewpenny. A Novel. By S. Barling Gould, M. A. Frederick A. Stokes Co.: New York.

The Shropshire district, its Troglo-dites and highwaymen of the Middle Ages, furnish the scenes and incidents for an interesting romance, ending as popular love stories ought to do, in the happy outcome of the heroine from all her difficulties. There is an abundance of dramatic incident and realistic description attached to the thread of a somewhat unique romance, sustaining the reader's interest throughout.

Magazines

The special feature of the *American Monthly Review of Reviews* for May are: The editorial review of the past month's march of events, culminating in war between the United States and Spain; "The War Question in Cartoons," illustrating the situations as seen from the most diverse view-points; a complete and accurate account of the negotiations for our purchase of the Danish Islands by Secretary Seward at the time of the Alaska purchase from Russia, now published for the first time, by W. Martin Jones; a stirring sketch of "Kurovskii: War Lord of Russia," by Charles Johnston; a brief article on the late Anton Seidl, by Charles D. Lanier; a character sketch of George Müller, the philanthropist, by W. T. Stead; and a paper on "The Movement for Better Primaries," by William H. Hotchkiss. (Review of Reviews Co.: 13 Astor Place, New York.)

Appleton's Popular Science Monthly for May has three illustrated papers — "The West Indian Bridge between North and South America," "Kite-Flying in 1897," and "A Study of Snow Crystals" — with much other important matter. Worthington C. Ford continues in a second paper the discussion of "The Question of Wheat." Of special interest to parents and teachers is Estelle M. Darran's "Study of Children's Ideals." "Man's Dependence on the Earth" is shown by M. L. Gallouédec. (D. Appleton & Company: New York.)

Current Literature for May is filled with good things, literary and informational. All the departments maintain the usual high standard. A timely feature this month is the compilation of newspaper verse entitled, "Remember the Maine." A new department of French letters is a pleasing innovation. Frank L. Stanton, the popular verse-writer, is the "American Poet of Today" considered by F. M. Hopkins in his monthly contribution of this interesting series. (Current Literature Publishing Co.: 55 Liberty St., New York.)

The *Quarterly Journal of Economics* (April) presents a thoughtful and exhaustive paper upon "The French Canadians in New England," by Prof. William MacDonald of Bowdoin College. "The Bank-note System of Switzerland" is set forth by A. Sandoz. F. M. Taylor describes "The Objects and Methods of Currency Reform in the United States." The "Notes and Memoranda" hold much that is suggestive in the line of economics. (George H. Ellis: 141 Franklin St., Boston.)

In the *May Forum*, Hon. Hilary A. Herbert, ex-Secretary of the Navy, gives his views upon "The Fifty Million Appropriation and its Lessons." The former German ambassador to China, M. von Brandt, discusses Germany's relation to China. "Canada's Relations with the United States, and her Influence in Imperial Councils" is ably set forth by Dr. John G. Bourriot, C. M. G., clerk of the House of Commons of Canada. Other topics of great interest this month are: "Independence of the Military Sys-

tem," "The Utility of Music," "The Primary-Education Fetish," "Journalism as a Profession," "Central America: Its Resources and Commerce," and "Weather Forecasting." (Forum Publishing Company: 111 Fifth Avenue, New York.)

Facts About Authors

In the remote island of Mauritius the scene of the story of "Paul and Virginia" was laid. St. Pierre was thirty-one years old when he took his distant voyage. He stayed three years in Mauritius, and then he waited sixteen years before he made use of what he had experienced, in publishing his romance of "Paul and Virginia."

Gibbon says of his "Decline and Fall of the Roman Empire": "It was on the day, or rather night, of the 27th of June, 1787, between the hours of eleven and twelve, that I wrote the last lines of the last page, in a summer-house in my garden."

The "Prisoner of Chillon" was written in 1816 shortly after Byron left England for

the first time, and while he was living with the Shelleys in Switzerland.

"Theophrastus, at fourscore and ten, Had but begun his 'Characters of Men.'"

Gray's "Elegy" was begun in 1742, finished in 1753, and first printed in 1751. It has been pronounced the most widely known poem in our language.

Wordsworth's "Intimations of Immortality from Recollections of Early Childhood" was composed partly in 1803 and partly in 1806. It is characterized by Emerson as the high-water mark of English thought in the nineteenth century.

"Sophocles Wrote his grand 'Edipus,' and Simonides Bore off the prize of verse from his compeers, When each had numbered more than fourscore years."

George Eliot says that the idea of "Romola" had been present to her mind for eighteen months before a word of the novel was written. In her own words: "I began it a young woman, I finished it an old woman."

It is said that Longfellow's "Psalm of Life" saved a young man from suicide.

The Wanamaker Store.

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Economic conditions now work to the advantage of the economical. Here are prices on Summer dress stuffs which we could not have matched a year or more ago, when wool was ever so much cheaper than now.

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At 50c.—Fancy Worsted Checks: in 15 colorings. 44 in. wide. A 75c. grade.
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\$1 grade for 65c.
1,320 yards glace Taffeta Pekin; triple stripes in color on color; 11 colors.
\$1.25 grade for 70c.
980 yards rich evening silks; bayadere stripes in waves of embroidery; 5 colors.
\$1 grade for 75c.
480 yards rich white Taffetas; ombre and canaile stripes; 4 colors.
\$1 grade for 75c.
600 yards hair-line plaid Taffetas; pretty colors on white, with raised dots or figures; 8 colors.
\$1 grade for 75c.
120 yards stripe Taffetas; black shaded lines on white; gray ombre lines on white.
\$1.25 grade for 75c.
720 yards barre Pekin Plisse; all silk; all colors on white: for blouses.

\$1.25 grade for 80c.
350 yards guipure lace Taffetas; a new stripe for evening dresses; 6 colors.
\$1.25 grade for 80c.
1,200 yards chameleon Pekin Taffetas, with canaile of satin dividing; 6 colors.
\$1.10 grade for 85c.
3,760 yards ombre check Taffetas; 18 new colorings.
\$1.15 grade for 85c.
600 yards ombre check Taffetas; raised dots of satin sprinkled over; 7 colors.
\$1.35 grade for 85c.
510 yards barre Pekin Plisse in evening tints; also in black.
\$1.50 grade for 90c.
270 yards pompadour Pekin Plisse; some stripes are black with color; others white.
\$1.50 grade for 90c.
150 yards pompadour Pekin Pebble Plisse, with barre cord of white across; for evening wear.
\$1.25 grade for 80c.
1,170 yards rich satin stripe Plisse; satin stripes of color bordered with hair-lines of black on white, on blue, on yellow, on pink, on turquoise, on lavender, on cerise, on navy blue; all black if you wish.

JOHN WANAMAKER,
Broadway,
New York

Section 241

(Please address exactly as above.)

THE SUNDAY SCHOOL

Second Quarter Lesson VIII

SUNDAY, MAY 22, 1896.

MATT. 25: 31-46.

REV. W. O. HOLWAY, D. D., U. S. N.

THE DAY OF JUDGMENT

I Preliminary

1. GOLDEN TEXT: *He shall reward every man according to his works.* — Matt. 16: 27.

2. DATE: A. D. 30, Tuesday afternoon, April 4.

3. PLACE: The Mount of Olives.

4. HOME READINGS: *Monday*—Matt. 25: 14-30. *Tuesday*—Matt. 25: 31-46. *Wednesday*—Mark. 13: 26-32. *Thursday*—1 Thess. 1: 1-10. *Friday*—Matt. 7: 13-23. *Saturday*—Heb. 10: 23-31. *Sunday*—Rom. 2: 1-11.

II Introductory

In full view of the hill on which, two days hence, He will hang in anguish upon a cross, the object of a nation's scorn and hatred, our Lord calmly overlooks the dread prospect, and, fixing His gaze on the far-off future, unrolls before His followers the drama of judgment. He will surely come, with a retinue of holy angels, and, visible to every eye, will "sit upon the throne of His glory." Before that throne "all nations" shall be assembled; and, just as a shepherd divides his flock, separating the sheep from the goats, so will the Son of man judicially gather into two great classes — the one on His right hand, the other on His left — the righteous who have followed Him, and the wicked who have rejected Him. Then, no longer as the Son of man, but clothed in royal majesty, "the King" will address those on His right with words of gracious welcome and commendation: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." And then He will announce the principle on which this award of judgment is rendered: I was in distress — "an hungered," "thirsty," "a stranger," "naked," "sick," "in prison," and in these varied experiences of affliction ye hastened to My relief with prompt sympathy and loving acts. And when the righteous, surprised that such trifling services should receive such high commendation, venture to disclaim ever having personally befriended the Master in their ministries of brotherly love, they are hushed by the startling declaration that He so lives in the persons of His followers that acts done to them are done to Himself: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The same principle of judgment is adhered to in announcing the verdict to the wicked on the left hand. They are addressed as "cursed," and bidden to "depart into everlasting fire," prepared not for them, but "for the devil and his angels," to whose eternal society in punishment they are remanded; for they had failed to minister to Christ when hungry, and thirsty, and in sore distress. In vain they protest that they had never seen Him suffering in any of the forms He here enumerates. They had shown their lack of the spirit of love to Him in neglecting His afflicted followers: "Inasmuch as ye did it not to one of the least of these, ye did it not to

Me." The sentence is not reversed. "These shall go away into everlasting punishment, but the righteous into life eternal."

III Expository

31. When the Son of man shall come — for judgment. Judgment has been committed to Him because He is the Son of man. The Father is never represented as coming to judge the world. In his glory. — In the preceding chapter He is depicted as coming "in the clouds of heaven, with power and great glory." There was no halo of glory about Him when He uttered this prediction. The holy (R.V. omits "holy") angels with him — both to witness and to execute judgment. They are frequently alluded to as showing a deep interest in the destiny and salvation of men. Sit upon the throne of his glory. — His glory was hidden while on earth; it will one day be manifested on the earth. He was shortly to appear as a prisoner at the Roman bar; the day cometh when He will sit upon "the great white throne," and judge not merely His judges and the generation which rejected Him, but "all nations" which have existed or will exist.

"All the holy angels" — the first-born of God, the "morning stars" of creation, beings that excel in strength, whose intelligence is immense, whose love for God and His universe glows with a quenchless ardor, and whose speed is as the lightning. Who can count their numbers? They are the bright stars that crowd in innumerable constellations every firmament that spans every globe and system throughout immensity (quoted by Schaff).

32. Shall be gathered all nations. — This shows that all who have lived will be present, whether they will or not; but the judgment will not be on nations as such, but upon individuals. The pre-millennarians, of course, render "nations" here as Gentiles, or unbelievers, and maintain that the word does not include "the elect" — an amazing interpretation! He shall separate them. — The righteous and the wicked have been permitted to dwell together like wheat and tares in one field, like sheep and goats in one pasture, but even while thus mingled, the characteristics of each class have been visible, and the time will come when they will be visibly separated. As a shepherd divideth (R.V., "separateth"). — The Good Shepherd makes no mistakes. He "knoweth His own sheep by name." He here claims to be the Shepherd of all — the obedient and the untractable. Sheep from the goats — more exactly, the lambs from the he-goats; the gentle from the stubborn. "Sheep are profitable for their wool, their milk, their offspring. Not so the goats; they represent unfruitfulness of life" (Chrysostom).

Pre-millennarians — those who maintain that the Second Advent will antedate the Judgment a thousand years, during which Christ will personally reign upon the earth with resurrected saints — place the scene of our lesson after the millennium, and deny that Christian believers are included in it; they suppose that only heathen, or non-Christians, are intended by it — those who had no knowledge of Christianity, and who are therefore judged according to their works, and not according to their faith, which they knew nothing about. Among those who take this view are Olshausen, Stier, and Alford. The view most commonly entertained, however, is that a true, literal picture is here given of the universal Judgment, in which both Christians and non-believers are arraigned and judged (W. O. H.).

33. Set the sheep upon his right hand, etc. — There will be nothing arbitrary about this separation. The godly shall have the post of honor upon the right because they chose to be godly; and the wicked shall be remanded to the post of dishonor and despair because they chose to be wicked.

34. Then shall the King say — the only time in which our Lord assumed for Himself the kingly title, though He consented to acknowledge it before Pilate. The narrative here ceases to be figurative. Unto them on his right hand. — In this portrayal the

righteous are first rewarded and the wicked are sentenced. In the parable of the Tares the order is reversed; the reapers are bidden first to bundle and burn the tares, and then "gather the wheat into the garner." Come. — They who heed the Saviour's "Come," will one day hear the King say "Come." Ye blessed of my Father. — All true blessing has its source in the Father, and is communicated by the Spirit and for the sake of the Son. This blessing consists of forgiveness of sin, newness of life, and consequent fitness for heaven. Those whom Jesus pronounced "blessed" in the Beatitudes He will in the last great day recognize as the "Blessed of my Father." Inherit the kingdom. — The righteous are called "heirs of God and joint heirs with Christ" (Rom. 8). Their inheritance is "incorruptible, undefiled, and fadeth not away." Prepared for you. — Just as the Lamb was slain "from the foundation of the world," so the "kingdom" dates back before time began. It was a part of God's eternal purpose — His "good pleasure" (Luke 12: 32) — to confer upon those who should believe on the name of His Son the blessings of the kingdom of glory.

35, 36. For — explaining why they were inheritors of the prepared kingdom. Not that the acts immediately enumerated had purchased for them the heavenly inheritance, but because their practical brotherly love evinced the love which they felt for the absent Elder Brother, and which He saw fit to reward. Hungered . . . thirsty . . . stranger. — Our Lord here mentions the various forms of human distress which His followers would be likely to experience, and for the relief of which there must be felt a love for Himself and the brethren which would hesitate at no sacrifice of time, or comfort, or money. Naked . . . sick . . . in prison. — "There is a climax in this enumeration. The first three are recognized duties; the last three are voluntary acts of self-forgetting love. Common humanity would move a man to relieve his bitterest foe when perishing by hunger or by thirst (Rom. 12: 20). Oriental custom required at least a bare hospitality. But to clothe the naked implies a liberal and loving spirit, to visit the sick is an act of spontaneous self-sacrifice, to go to the wretched outcasts in prison was perhaps an unheard-of act of charity in those days; it was to enter places horrible and foul beyond description" (Cambridge Bible).

37-39. Then shall the righteous answer him, etc. — They are amazed that such trifling acts of service which they performed so naturally and so unconsciously should receive such conspicuous attention; and, especially, that they should in any sense be appropriated by Jesus as acts done to Himself. Plainly, though "good works" are mentioned, and the reward appears to be for "works" and not for "grace," it has never occurred to the righteous that there was any merit in their ministries — that, they have earned heaven by their works.

40. One of the least of these my brethren (R. V., "unto one of these my brethren, even the least"). — He picks out the lowliest, the humblest, of all His followers, and identifies Himself with him. Says Dr. Schaff: "Christ lives again and perpetually in the persons of His people; as we treat them, we treat Him. All men are to be treated thus, because possible brethren of Christ."

41. Depart from me, ye cursed, etc. — The righteous are invited to "come;" the wicked are bidden to "depart." The righteous are pronounced "blessed of My Father;" the wicked are declared to be "cursed" — the words "of My Father" being omitted, perhaps, because the curse, though uttered by God, comes through their own fault. Everlasting (R. V., "eternal") — the same word in the original that is used in verse 46 to ex-

press the endlessness of the life of the righteous. Fire — used symbolically, in all probability, to denote extreme and endless penal suffering. Prepared for the devil and his angels — not "prepared" for any of the human race. God's mercy is so universal, the redemption provided is so mighty, that all may be saved; if that mercy be slighted and that redemption be set at naught, the reprobate has nothing left but to share with devils their punishment. Says Dr. Morison: "There is no hint of any remedial scheme initiated for the recovery of the devil and his angels."

42, 43. I was ahungered, etc. — The exclusion of the wicked from heaven, according to this view of the case, is due to their selfishness, their lack of practical brotherly love and sympathy — a sin of omission.

Who would not run to prisons and hospitals on errands of mercy. If assured that Christ was there? Yet Christ Himself tells us so, and we turn a deaf ear to Him (Quessnell).

44, 45. When saw we thee ahungered? etc. — a vain, self-righteous defence. They felt aggrieved that they should be charged with a personal neglect of Christ Himself; that He should measure their character by their treatment of His followers. "Sin is as unconscious of its enormity as goodness is of its extent."

46. Into everlasting (R. V., "eternal") punishment . . . life eternal. — The same Greek word is used to express both the endlessness of punishment and the endlessness of the life of blessedness. It is seven times used in the New Testament in connection with the punishment of the wicked, and fifty-nine times in connection with the duration of God and the happiness of the righteous.

The word "punishment" expresses positive misery, not annihilation; while "life," the contrasted expression, means here far more than mere continued existence. Endless and boundless life is contrasted with endless and boundless misery. The two facts, one transcendently glorious, the other unspeakably awful, are revealed; the details, blissful and terrible alike, are withheld (Schaff).

IV Illustrative

1. One cold winter's day he (John Wesley) met a poor girl who was a pupil in one of their schools. She seemed nearly frozen. He said to her, "You seem half frozen; have you nothing to wear but that linen gown?" "Sir, that is all I have." He puts his hand to his pocket, but there is no money there. He goes sadly to his room, and his walls that are hung with pictures seem to upbraid him. He strips them down, saying to himself, "How can thy Master say to thee, Well done, good and faithful servant! Thou hast adorned thy walls with the money which might have screened this poor creature from the cold! O Justice! O Mercy! Are not these pictures the blood of this poor maid?" And this was no spurt of generosity (S. E. Herlick).

2. A venerable minister at H — preached a sermon on the subject of eternal punishment. On the next day it was agreed among some thoughtless young men that one of them should go to him and endeavor to draw him into a dispute, with the design of making a jest of him and of his doctrine. The wag accordingly went, was introduced into the minister's parlor, and commenced the conversation by saying, "I believe there is a small dispute between you and me, sir, and I thought I would call this morning and try to settle it." "Ah," said the clergyman, "what is it?" "Why," replied the wag, "you say that the wicked will go into everlasting punishment, and I do not think they will." "Oh, if that is all," answered the minister, "there is no dispute between you and me. If you turn to Matthew 25: 46, you will find that the dispute is between you and the Lord Jesus Christ, and I advise you to go immediately and settle it with Him" (Biblical Museum).

3. The poorest hope of heaven is that which is based on the words, "I have done no harm." The very stones, insects, reptiles, may say as much as that. There are two ways of measuring sin — down and up; down, by counting all the actual sins we have done — all covetings, anger, evil thoughts, selfishness, falsehoods, dishonesties; up, by seeing what we might have been, all the good deeds we might have done, the character we might have formed, the blessed, useful life we might have lived and God intended us to live; and then placing beside this picture the life we have actually lived. This will show the number of our sins of omission. But, probably, we have omitted more of quality from our lives than quantity (Paloubet).

A LAYMAN'S PRAYER

REV. C. A. LITTLEFIELD.

HE lives in this city. If I should give his name it would sound familiar to you all. He is, without doubt, personally known to some who will read this paragraph. He is of another denomination than our own, but should I make him known, you would recognize one of those firm, sheltering, beneficent names of the old New England type. I would gladly reveal his identity, but I know that he would never have imparted to me the circumstance which I am about to relate if he had known that it would ever be publicly associated with his name. His left hand would then for the first time know many things that his right hand had done. I will give the circumstance as nearly as I can in his own words: —

"More than fifty years ago I was converted and joined the church. The thing about the church that impressed and distressed me most after I entered it was the difficulty with which money was raised to carry on its necessary work and to advance its interests. Everything seemed blocked and hedged about. I thought much about this, and was pained and troubled that it should be so with so much money in the hands of Christian people. I concluded that Christian people did not know how to give, or that they had not consecrated their money to God's uses. I was at that time not able to give much myself, for I had but a salary of \$250 a year and my wife and myself to support. But with this burden on my heart I formulated this prayer which I suppose I have prayed many thousands of times in the past fifty years, and which I pray still: 'Lord, give me a hand to get, and a heart to give.'"

He said no more. Of what he had been able to do he said not a word. But the career of that young man of fifty years ago has since been one of great success, of great liberality, and of great honor. I know nothing of his more private gifts, except that they are many, varied and characteristically generous; but I am told on good authority that during the past twelve months he has given over \$150,000 to various great church and ed-

ucational enterprises. That sincere prayer of his, breathed in the years of his penury and struggles, has been faithfully kept, and will be to the end of his life. Is not the God that was then looking for a trusty steward of His treasures, looking for them still? Is He not looking for them among the earnest, devoted, intelligent, though poor, young men of today? I give this significant circumstance in the life of a man now living, hoping that it may encourage some of our young men who are of the right mettle to pray: "Lord, give me hand to get, and a heart to give!"

Chelsea, Mass.

NOTES FROM MALAYSIA

IN sending a report of the Malaysia Mission Conference, which will be found on page 607, Rev. F. H. Morgan, of Singapore, encloses a private note, from which we excerpt the following interesting paragraphs: —

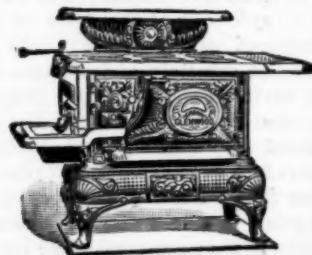
"Mrs. Morgan and I went as delegates to the Central Conference at Lucknow, and enjoyed our visit to India so much. We were away about six weeks, and during that time visited the Northwest India Conference as well as our own, besides seeing something of our work in various places. One very pleasant feature of our Central Conference session was a 'Boston University' dinner, at which about twenty people sat down. Another interesting occasion was the Epworth League meeting. We had banners from the different Leagues with the various languages covered by our work. Twenty-six different languages were present, and several not represented. Miss Sheldon had a goatskin banner lined with silk and the words, 'Bhot for Jeru.' Malaysia sent a beautiful white silk banner with four languages on it.

"Mrs. Morgan returns much improved in health. Our own work continues prosperous, though owing to the financial depression we cannot enlarge our borders as we ought. I am now carrying the entire obligation for our Tamil Mission, which I began last year. The openings about us are many. We have received urgent invitations from Bangkok, Borneo, Java and Sumatra, and cannot accept them through lack of means and men. Our mission does grandly in the way of self-support, yet we get only a meagre \$9,000 a year. Our school, which is entirely self-supporting, with now an actual attendance reaching 578, is carrying six foreigners including their wives, besides the large staff of teachers, and yet gets not a dollar for its work. Mrs. Morgan, in addition to our own regular work, is carrying on a leper work among the women. We are all blessed with good health and happy in our work."

"Joy is a duty," so with golden lore
The Hebrew rabbis taught in days of yore,
And happy human hearts heard in their speech
Almost the highest wisdom man can reach.
But one bright peak still rises far above,
And there the Master stands, whose name is love,
Saying to those whom heavy tasks employ,
'Life is divine, when duty is a joy.'"

A Good Husband

provides the range
that Makes Cooking Easy—a



GLENWOOD

The Glenwood agent has them.

The Deaconess Department

THE words of Bishop Newman at the Sunday afternoon consecration service at the New England Conference were, through the kindness of a friend of our work, taken verbatim for ZION'S HERALD, and we give them with the fervent prayer that the Holy Spirit may interpret their deep meaning to the heart of every deaconess in the land, and give a glimpse of their meaning, at least, to those who are thinking of entering this order. Bishop Newman said:—

"There is nothing in the services of the church that breaks up the fountain of my nature and stirs the depth of my soul so much as when I consecrate these deaconesses to the Master, for I consecrate them to a life of suffering. There is all there is of it—not their own suffering, but the suffering of others; theirs for the Master in this regard. Henceforth you are to go forward where the sick are to be cared for, where orphans are to be watched over, where the sinner is to be reclaimed. You have given yourself a glorious mission; it is a consecration to a life of suffering. And today you leave the world, its pleasures and its honors, and before God and His holy angels and this congregation, you three sisters consecrate yourselves to this life of suffering. God be with you!"

The national meeting of the Deaconess Assembly will be held at Acton camp-ground, Acton, Ind., Aug. 6-8. All deaconesses, members of Conference boards, trustees of Homes and societies, are cordially invited to share in the deliberations of this body, and it is hoped that there may be a large attendance of those in any way interested in deaconess work. The program, including some of the finest speakers in the land, will be announced later.

In the notes from Providence this month will be found a reference to Deaconess Aid Circles. It will be readily seen that these apply to the work in any locality, and further information will be gladly given to those who desire it, from either the Fall River or Boston Homes, as well as from Providence.

Deaconess Work in Boston

691-693 Massachusetts Avenue.

Home Notes

—As stated editorially in last week's HERALD, we are to be favored with the generous aid of Rev. William Full in raising funds for the further prosecution of the deaconess work in Boston, and we believe that the Divine blessing will attend the earnest efforts that are being made to extend the usefulness of this beneficent ministry.

—The Superintendent has been very cordially received at all of the six New England Conferences this spring (which she visited in the interests of the New England Training School and Hospital). The Board of Managers are grateful for this courtesy, believing that the presentation of the work will increase its usefulness through the new friends thus gained.

—Miss Lunn also visited Kent's Hill Seminary, Maine, and found the students kindly interested to know of the work. We have had one representative from this seminary in our Training School, and hope there are "more to follow."

—Before this reaches our readers, the work will probably have been presented at Wellesley College by invitation of Prof. Whiting, who is an avowed friend of the deaconess work.

Visiting Deaconess Notes

—"Oh, it's the deaconess! How glad I am you've come! I know you can help me. I am obliged to move." Now the deaconess

is not in the real estate business, but there is a sacred sense in which God is, and He had helped me to know of a house, and it was just what she wanted. Did that "happen?" We talked of everything but her troubles, and thanked God for His many mercies, and when I came away she said: "I don't know how it is, but when you come I forget all about myself." Oh, that we might all lift up our eyes and see "Jesus only!"

—She was a little Englishwoman. It was my first call. When I was about to leave, I said, "Shall we pray together?" When we arose from our knees, she exclaimed in a moment, "That was just like 'ome! I have been here years; pastors and others from the church have called upon me, but you are the first who ever prayed with me in America. Oh, how good it was!" "A little word with Jesus, how it smoothes the rugged road!"

—It was Sunday morning. I was leaving my room when I thought of some Mayflowers which had been given me. "I will leave them here and enjoy them tomorrow," was my first thought. Could it be possible that I had forgotten, even for a moment, that blessings are given us to use for others? "Brother —, I brought these to pin on your coat." The tears rolled down that dear old face I love so much, and he said: "No one ever did that before." There were many others I longed to make happy. Have you sweet blossoms to send?

Training School Notes

—Our school year is now fast drawing to a close, and our hearts are lifted in gratitude to God for His blessings upon us while we have labored together. Our thanks are also due to the faithful teachers and friends who have so generously and kindly given of their time and interest to this work. Truths have been learned and fed upon from day to day, spiritual life has been strengthened, and strength, comfort and inspiration carried to many who "sit in darkness" through the loving ministry of the students of our school.

—A class of nine will complete the junior year's course of study. The course has now been lengthened to cover two years, but as these students were accepted before such change was made, a certificate stating their completion of the first year's work will be given, and diplomas granted at the end of two years' study.

—Commencement exercises will be held in Tremont St. M. E. Church, Wednesday, May 18, at 2:30 P. M. The program will consist of the usual music, Scripture reading, etc., a class paper by one of the students, and conferring of certificates. The address of the occasion will be given by Mrs. Alice Freeman Palmer, who is too well known as college president, gifted public speaker, and inspiring Christian woman interested in all causes for the uplift of humanity, to need any introduction to the readers of ZION'S HERALD. We esteem ourselves highly favored in the privilege of having her thus with us, and trust many will be present to hear her. A most cordial invitation is extended to all.

—There came a quick, gentle tap at my door one afternoon, and a student entered the room with her face wreathed in smiles. "Just see what a friend has sent me," she exclaimed, joyously, putting in my hands a box of Mayflowers. "Don't they smell like the woods? Aren't they beauties? And I am going on my wheel right away to distribute them among my sick people." They were "beauties," indeed, and the air of the

room was sweet with their delicious fragrance. As I handed them back to her, she turned quickly to go, then halted and said, "Why, I didn't think. I want to leave a bunch with you, unless," hesitatingly, "you would rather have them all go to the sick." I assured her that I should enjoy them much more in that way, and she hurried out, while I turned to my work, rejoicing in the friends who make it possible for our workers to carry such sweetness into the lives of God's suffering children.

Hospital Notes

—That our Hospital is non-sectarian in its work, and that its advantages are recognized by all, is apparent from the following incidents:—

A young Catholic woman who was with us for a number of weeks seemed at first to have little hope of recovery and to be afraid of death and the hereafter. One night she called her nurse, saying,—

"I am afraid I shall never be well again, and I don't want to die. I am afraid to die."

"Let us tell God about it," answered the nurse, soothingly. "You pray, don't you?"

"Oh, yes, I say my prayers every day."

"Let us pray together, then," said the deaconess, and kneeling down she offered a simple petition that the Father in heaven would sustain His child and help her to rest fearlessly upon Him.

The patient seemed touched and comforted, and the next night asked the nurse to again pray for her.

"Why not pray for yourself?" asked the nurse. "God likes to have His children talk with Him."

"Oh, no, no! I don't know how. I wouldn't know what to say. We don't pray as you do. We have our prayer-books, you know."

Yet as the days and nights slipped away, and the nurse prayed and read God's Word to her patient, His peace descended upon the troubled soul, and she, too, learned to talk with the loving Father in the quiet watches of the night.

She seemed now to have lost fear, and to be willing to give up life at God's command, but she was not called upon to do this, for health and strength came back again before she left us.

The nurse, who was invited to her home not long ago, was rejoiced to hear her say: "I pray now about things I want, and I believe God hears my prayers, too, just as He does yours. I learned a good many things in your Hospital, and I am so glad I went there."

A dear young girl of another faith said recently: "Although it is hard to be sick, yet really the happiest weeks of my life were spent with you in the Hospital."

Fall River Deaconess Home

325 Second Street, Fall River, Mass.

Our work during the past month has been varied. One deaconess gave three weeks' service in revival work at Taunton, while those in their respective home fields have found much to be done for the Master. We have discovered the sick who need care, the lonely who need comfort, as well as some who have sought and found Christ, and many with whom we have left a word, hoping it might be as good seed.

—One evening a member of one of our sister churches called on the deaconess, and in the course of the conversation mentioned the name of a Jewess who went about taking orders in cobbling, and said, "I do wish a deaconess would call upon her." This friend

said she had become very much interested in the woman, who called at her house at regular intervals for work. After a time the visits ceased. Several weeks later the woman returned, and by questioning her it was found that an illness had prevented the regular calls for orders. She was still very weak, so she was invited into the house and refreshed and strengthened by food and a rest on the couch. This Christian act proved to be a strong bond between them, and the visits were looked forward to by both the Christian and Hebrew sister. Many long talks were held in regard to the customs of the Jews and Christians. When the deaconess visited the home of the Jewess she found her sitting in the shop with the cobbler, as they could afford but one fire. The husband hammered away while they talked of the hard times, the weather, and the sickness which had done so much in bringing them to their present financial embarrassment. Then the deaconess ventured to say that the Christian believed Christ could and did help at all times and proved her statements by quoting Scripture. As she left she obtained the promise of the woman to meet her that night at the mission. After listening to the spoken word the deaconess read to her from both the New and the Old Testaments. When asked if she would not accept Christ as her Saviour, the Jewess said: "I do; I know He has come." Then turning over the leaves of the Bible, she said: "You have more Bible than we have; you are right." They knelt, and as the deaconess prayed the words were repeated by the sister, who opened her heart, and Christ did come in, and her face shone with the light of His presence. When asked for her testimony, she said: "I will stick to Jesus."

—Some evenings ago, as a sudden shower came up, we remembered that at least one worker was out with no umbrella. Preparations for a walk in the rain were made, and we started for the mission, stopping on the way thinking we might get a tired, overburdened mother to go with us, even if rainy. As we started, the mother remarked, "The deaconess will think strange. I refused to go with her an hour ago." But on being assured that the meeting would be an agreeable one, she was induced to enter the place of worship. Soon the invitation for Christians to come forward and place their subjects of prayer on the altar was given. This mother readily consented to go, and as she knelt there she sought Christ with her whole heart and in an audible voice. Soon she said: "The burden is gone; I am a new woman."

—It was the privilege of a deaconess to meet some of the mothers whose boys have gone to war. To see love and fear strive for victory in those mothers' hearts was sad indeed. One dear woman lay in an exhausted state saying she knew it was right and she had left him in God's hands; still the thought of his never having been away from her, and the fear of evil associations, came before her. Another parent told of the parting, and the son's words: "No, I will not forget God."

—We were directed to a very interesting case recently. The pastor had been called to the home of a sinful but penitent woman. He heard her story, talked and prayed with her, and then told the deaconess that he thought it a place where she might do good. She called on the sick woman, who was glad to see and talk with her. When asked in what way she might serve her patient, the woman declared that she wanted nothing but to have the deaconess talk, read and pray with her. Some days passed before perfect peace came. To see her cry for joy and say, "It cannot be told! It cannot be told! The peace of God does pass all understanding," truly rejoiced the heart of the deaconess. The realization that in the midst of poverty and disgrace peace and joy are supreme, is wonderful. No anxiety — simply rest.

After nursing this woman one week, a grown son came, with means and a heart of love, for his mother. We know his coming is of God since the relief sought was through prayer only. How tenderly this boy has cared for his mother, and though not a Christian he rejoices in her relief. Now the only service rendered by the deaconess is a daily call, that these strangers in the city may know that some one is interested in them. When strength is sufficiently recovered for this mother to be removed, the son will take her away, with the scattered brothers and sisters, and they will live together again a united family.

Providence Deaconess Home

55 Harrison St., Providence, R. I.

—On Monday afternoon, May 9, the annual meeting of the Home will take place, at which time the reports for the past year's work will be read, and the executive board, committees, etc., will be chosen for the new year, which begins May 1. We hope in the next Deaconess number of ZION'S HERALD to give a report of our year's work.

—The fourth Sunday in May will be "Deaconess Sunday" in the Providence churches. The work is to be presented in each church, and subscriptions taken for the support of the Home and its interests. We solicit at this time invitations to present the deaconess work in the churches of Norwich and Providence Districts of our Conference where our representatives have not yet spoken. By corresponding with the superintendent of the Home a deaconess can be secured for such work.

—In response to an invitation from the Mercy and Help department of the East Providence Epworth League, the superintendent addressed the committee and some of their friends on Monday afternoon, April 25, at the home of Mrs. E. C. Phillips. We are glad to assist these committees by giving them the benefit of our experience along this line of work, and to have their help for our Home. We would be glad to respond to other calls from Mercy and Help departments.

—We are not having satisfactory responses to our call for pledges for an additional worker the coming year, the total to date being only \$14.50. We would like to hear from many more before June 1.

—We have had several letters recently from friends and different societies asking what they could do to help in furthering Christ's kingdom. We ask that all such read carefully the above appeal.

We wish to tell our friends about the "Deaconess Aid Circle." This plan originated in Chicago, and the Homes in the West find these Circles to be very helpful. The Deaconess Aid Circles are intended for communities at a distance from such work who desire to aid the deaconesses in their labors among suffering humanity. It is provided that "the Circles shall be composed of such persons of both sexes and all ages as are interested in the work of deaconesses, and are willing to put that interest into practical shape by agreeing to: First, attend at least one meeting a year in the interest of deaconess work; secondly, make some contribution of money or goods, large or small, for the same object." The officers of a Circle should be a leader, with as many assistant leaders as may be thought best in a given locality, a recorder, a correspondent, and a receiver. Committees may be appointed as needed. "The duties of the leader shall be to arrange for and preside at the meetings of the Circle, and endeavor to secure and enlist others in obtaining from as many persons as possible some contribution of money or other usable things for the Deaconess Home to which the Circle is tributary. The duty of the correspondent shall be to keep in touch

with the Home by letter, etc., and also to secure a visit from a deaconess of that Home to counsel with the Circle and to present the work at some public gathering. The duties of the other officers shall be such as are indicated by their names. The Circle shall meet monthly to receive reports and contributions, and to consult and plan together the work."

In addition to the meetings for arousing interest in the work and making an annual contribution to the cause, we recommend that you examine carefully the lines of work indicated below: —

1. Packing boxes with (mended) second-hand clothing for men, women and children.
2. Sewing for the same purpose, in making new garments.
3. Securing and preserving fruit and jellies, in season, and also sending fresh fruit and vegetables.
4. Packing boxes of gifts for Thanksgiving and Christmas.
5. Securing subscribers for our deaconess papers.
6. Distributing leaflets and general literature on the subject.
7. Endeavoring to interest children in the work of deaconess orphanages and hospitals.
8. Bringing before young women the Training Schools, and inducing them to enter the work.
9. Calling the attention of the aged and others who are known to be disposing of their property, or to be liberally inclined, to the advantages of investing money in deaconess institutions.

We believe nothing has been left out in this plan. One Circle may not be able to carry on all the different lines of work indicated, but at least one can be taken up.

In a few days the superintendent will assist in organizing a Circle at Drownville, R. I., where there is much interest manifested in the deaconess work. May we not hear from many who want to lend a helping hand to the Master's work, and will have a Circle organized in their church?

On Saturday afternoon, April 16, at the session of the New England Southern Conference at Attleboro, Mass., three deaconesses were consecrated — Miss Stella M. Bounds from the Fall River Home, and Misses Blanche Leora Baker and Margaret Lucy Eckley from the Providence Home. Rev. A. J. Coultas, of Providence, presided. Bishop Vincent made brief, earnest remarks. The service was very sweet and impressive.

American Missionary

Letter From a Minister's Wife in India—How She Keeps Well Through the Long Summer.

The following is from Mrs. P. H. Moore, the wife of a Baptist minister in Nowgong, Assam, India:

"I have been in Assam since January, 1880, with the exception of one year in America. After being here for several years I found the climate was weakening me and my blood was altogether too thin. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that since my return to Assam in 1891 I have taken one dose of Hood's Sarsaparilla every day, the first thing in the morning, for 9 months in the year, that is, through the hot weather. My weight does not vary more than one pound throughout the year. My general health has been excellent and my blood is in good condition." MRS. P. H. MOORE. Remember

Hood's Sarsaparilla
Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

A Visit to Two Old Patriarchs

REV. WILLIAM McDONALD, D. D.

IN attending the funeral services of my life-long friend, Rev. Charles Munger, on Monday, May 2, I spent the night with friends in Portland. Tuesday, before leaving for home, I called on my old and very dear friend, Rev. D. B. Randall, D. D. I found him more comfortable than he has been, though mainly confined to his house. His limbs are badly swollen, which prevents his moving about. Dr. Randall is 91 years old, and has been a member of the Maine Conference threescore and ten years. The man who comes next to him, now living, is Rev. Mark Trafton, D. D., who joined the Maine Conference sixty-seven years ago. These are the only living men who were members as late as 1831. Dr. Randall is serenely waiting for the coming of the chariot,

"Coming to carry him home."

His hope is "sure and steadfast," and his song is, "I the chief of sinners am, but Jesus died for me." We had a sweet season of looking unto Jesus for His blessing upon our venerable friend and brother, that his closing days may be rich in a conscious assurance of heaven and bright with visions of the inner temple of God.

Our next call was on our old Conference classmate, Dr. Charles F. Allen, now 82 years old. We found the Doctor where he has been for two long, weary years, paralyzed and mainly helpless. But his mind is clear. He thinks clearly and talks freely. He has come to the enjoyment of perfect resignation. God's will is his will. He is fully ready for this world or the next. He is willing to stay or ready to go, as God shall choose. He suffers no special pain of body, and realizes no anxiety of mind. What can a man need more out of heaven? It is a benediction to visit such a soul. We had a season of sweet waiting before the Lord in prayer, and parted, perhaps to meet no more until mortality is swallowed up of life.

West Somerville, Mass.

What can Those Who Stay at Home Do for Our Soldiers?

D. L. MOODY.

WHEN war was desolating our country about thirty-six years ago, the Christian Commission did good work by sending men into the midst of the strife to minister to our soldiers and to distribute Bibles and Testaments. The Christian people prayed as I have never known them to pray since, and prayer led to active effort. Camps were turned into camp-meetings, and the voice of praise and song was heard from end to end of the line. The Government did everything in its power to aid the movement, the generals were in favor of it, and a good religious tone was developed all through the ranks. To the present day I meet men who were converted during that war. Out of its horrors and desolation came fruit to the glory of God.

However much we may deplore the present war, it is upon us, and I feel that the call comes once again to Christian people to do whatever they can. Our young men are being called into service. There are times in camp when the thought of danger sobers them and brings them face to face with the question of eternity. Shall not we who stay at home follow them with our prayers, and minister to their spiritual needs in every possible way? It seems to me to be the nick of time to reach them.

A start has already been made. Secretary Alger and General Miles have been consulted, and are favorable to Christian effort. The people of Harrisburg, Pa., subscribed \$350 to send Testaments and religious books to the camp at Tampa. The students of my schools at Northfield have contributed about \$75 for

the same purpose. Many different kinds of service will suggest themselves to those who have a heart to see something done. And let us act promptly, before the devil gets a foothold.

I pray God that this war may redound to the glory of God and the salvation of many of our young men.

Contributions sent to me at my home address at East Northfield, Mass., for the fund for sending religious reading matter to the camps, will be devoted strictly to that work.

Chaplain Milburn

ONE of the most pathetic and inspiring events to the visitor at Washington is the opening of the Senate with prayer by Chaplain Milburn, especially if he is led to pray for the country. The writer was present on Wednesday, May 4. Vice President Hobart came into the Senate Chamber, followed by the Chaplain, who was led to his place by a young man. Those who have seen the Chaplain need not be informed that he is a venerable and noble-looking man. As he stood in his place the Vice President rapped softly upon his desk, and the senators rose as one man and with bowed heads in impressive silence listened to the invocation. Raising his sightless eyes towards heaven, with low but perfectly clear and distinct enunciation the Chaplain gave utterance, with unusual effect, to the following very fitting prayer:—

"We praise Thee for Thy unspeakable gift—our country; and for the enthusiastic devotion to it by men of all classes from all parts of the land, North, South, East and West; for the sympathy and encouragement of women. We bless Thee that our country justifies the sentiment of the people that it is a thing to die for, at need. We pray Thee most earnestly to bless Thy servants, the President and Vice-President, the members of the cabinet, the Senate and the House of Representatives, and guide them by Thy counsel in this sharp, stern juncture of our history. May our course be maintained as the cause of justice, equity and humanity: Crown our arms with success and bring the war to a speedy and triumphant close, so that we may honor God, help the oppressed, and deliver them from their bondage, and return to our own accustomed labors and trains of thought and of life."

N. E. Deaconess Home and Training School

MONEY for the land for our new Hospital still comes in. I have met a number of people lately who have said, "I have been intending to give something for that land, but I have not liked to send it, and now that I see you I will hand it to you." I have no doubt there are many more who have waited for a more convenient season. Funds for this or for the running expenses will be especially welcome now, as we have a large deficit to raise before the close of our year, which is May 17. Send at once, and as large a donation as you can. If our workers and officers are giving their time, strength and money to carry on this grand work, will you not help?

It is something of a mortification to be obliged to admit that I made a mistake in addition, and should have reported a total of \$2,321 instead of \$2,328. This week I have received from Worcester \$10; Mrs. W. I. K., \$20; I. C. (Lawrence), \$3; Mrs. E. G. T., \$10; Mrs. S. J. Hill, \$1; Mrs. M. S. B. Lane, \$1; E. W. F., \$5; total to date, \$2,371.

MRS. J. W. CUSHING, Treasurer,
1577 Beacon St., Brookline.

Loss or Gain?

AFTER a ministry of forty years, I am utterly surprised at Prof. Winchester's statements as to the losses of Methodism to other denominations being so much greater than its gains. His statement is that our losses are as 20 to 4 or 5 gained. Having been a pastor of large churches in New England, New Jersey, and of several churches in New York City, I wish to give my personal experience. As a matter of fact the records will show that in all these churches during my pastorates our gains from other denominations have been as 20 to 4 or 5. In my present church I have received 14 from other denominations, and have lost just two by marriage who united with the churches of

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but have sold direct to the consumer for 25 years at wholesale prices, saving him the dealer's profits. Ship anywhere for examination. Everything warranted. 118 styles of Vehicles, 55 styles of Harness. Top Buggies, \$36 to \$70. Surreys, \$50 to \$125. Carriages, Phaetons, Traps, Wagons, Spring-Road and Milk Wagons. Send for large, free Catalogue of all our styles.



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their husbands. This is my experience for the last two years, and in every case they have come without any effort of mine, and because they preferred the Methodist Church to their own. In nearly every case they have become church workers and supporters, and they are among our most active and liberal members.

A. D. V.

Financial Agent for Mallalieu Seminary

Rev. W. R. Webster, of the New Hampshire Conference, has been appointed financial agent of Mallalieu Seminary, Kinsey, Alabama, under the direction of the Freedmen's Aid and Southern Education Society—an institution named in honor of Bishop Mallalieu. The school is situated fifteen miles north of Florida and has a patronizing territory equal to the combined area of Massachusetts, Rhode Island and Connecticut. Between Virginia and Alabama, scattered along mountain ranges and through the valleys, there are 3,000,000 poor whites who have always been loyal to the Stars and Stripes, and who strongly desire the education of their children. The object of Mr. Webster's appointment as financial agent is the raising of \$100,000 from "the benevolent and philanthropic people of the North," this being warranted by his previous success in similar work, \$60,000 having been raised through his agency for Gilbert College, Winstead, Louisiana, Mr. Wm. L. Gilbert of Winstead, Conn., donating \$50,000. The institution is of interdenominational interest, its board of trustees consisting of representatives of all the different churches in southern Alabama, and is heartily endorsed by leading men both North and South. Dr. J. W. Hamilton, secretary of the Freedmen's Aid and Southern Education Society, writes: "I have long known Rev. W. R. Webster. He is a successful manager of business interests as well as a faithful, broad-minded, useful Christian clergyman, and in the matter of securing endowments he has special qualifications and fitness. I know the Mallalieu Seminary for which he is now at work, and can commend both man and school." The managers have for some years been very anxious to secure Mr. Webster's services in this position, which, after long and prayerful consideration, he has now accepted. Mr. Webster's address for the summer will be Asbury Grove, Essex County, Mass.

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Use Horsford's Acid Phosphate.

Dr. T. D. Swann, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston City Missions.—I wish to give notice to all interested in the work of the Boston City Missionary and Church Extension Society, that I have been elected superintendent, and that my office hour will be each morning at 11 o'clock in the Historical Room, 36 Bromfield St., Boston. I desire at once to arrange with pastors for the annual collection for our work. I also invite correspondence with Leagues and other organizations. Please address me at 36 Bromfield St., Boston, Mass., or Brookline, Mass.

JOSEPH H. MANSFIELD.

Boston Preachers' Meeting.—No session was held last Monday because of the Evangelical Alliance, which held its session in Bromfield St. Church, and devoted its hour to the discussion of "Federated Church Work."

Next Monday morning, at 10.45 o'clock, at the Preachers' Meeting, Dr. Geo. A. Crawford, Chaplain United States Navy, will deliver an address upon the "Present National Crisis."

South District

People's Temple, Boston.—Last Thursday evening a reception was tendered the pastor, Rev. Dr. Brady, on his return to this important charge for the fifth year. The spacious vestry and adjoining rooms were filled to overflowing by members of the church and congregation anxious to show their appreciation of the pastor in building up Zion in this vicinity and to pledge their co-operation in making this closing year the most successful of all the pastorate. There was an excellent musical and literary program

under the direction of Mr. J. A. Burgess, superintendent of the Sunday-school, who introduced the speakers, among whom were Presiding Elder Mansfield, and Rev. Franklin Damon, whose words of welcome and congratulation were well responded to by Dr. Brady, who said that the members of the Temple had been a great blessing to him, and that now his most earnest desire was to be made a great blessing to them.

Boston, Tremont St.—Rev. Dr. J. D. Pickles, the pastor, at the request of the Epworth League, is preaching a series of sermons on successive Sunday mornings, the general theme being, "Methodism;" May 8, "Historic Methodism;" May 15, "Educational Methodism;" May 22, "Missionary Methodism;" May 29, "Methodism beyond Methodism."

Boston, Winthrop St.—On the evening of May 4 this church to the number of about four hundred gave a reception to their pastor, Rev. Geo. Skene, D. D., and family, Mr. and Mrs. C. G. Beal assisting. Dr. C. Edwin Miles was master of ceremonies, aided by the officials of the church and Epworth League, and Mr. S. L. Burr was in charge of the singing. Pastors of the local churches were represented in person or by letter, Rev. Charles Tilton, of the Highland Church, offering prayer. Dr. Miles spoke words of hearty welcome to Dr. and Mrs. Skene, to which they made happy responses. The welcome and cordial words of the invited pastors were gratifying features of the occasion. When presenting Rev. F. N. Upham, of Baker Memorial Church, it was related that in his youth he was converted and united with this church during the pastorate of his honored father. The col-

lation served by T. D. Cook & Co. and the ladies was excellent. The social hour passed delightfully.

Boston, Warren St. and Mt. Bowdoin.—These two churches united in giving the pastor appointed to both societies, Rev. Charles Tilton, a very hearty and delightful reception in the chapel of the Warren St. Church, Thursday evening, May 5. Revs. Geo. Skene, D. D., J. H. Mansfield, D. D., and F. N. Upham spoke words of welcome. Music and a collation made the company still more at home. Mr. Jordan, superintendent of Warren St. Sunday-school, presided. A bright prospect is before this people. Much hard work, as well, looks them in the face.

Rev. Charles Tilton has already won the favor of these two churches. The actual union is sure to come soon. At present morning services and Sunday-school are maintained at Warren St., and all-day services are conducted at Mt. Bowdoin. Mr. Tilton divides his time as best he can between the two. He has help from the School of Theology part of the day. His new home is 28 Gaylord St., Dorchester.

West Roxbury.—Rev. A. L. Squier opens his ministry here most pleasantly. Dr. Daniel Dorchester, who has recently made his home here with his son Chester, formally welcomed Mr. Squier in behalf of the church at the recently-held reception. Mr. Squier's sermon on the present crisis was published in full in the *West Roxbury News*. It was an able presentation of the theme from the text, "Though war should rise against me, in this will I be confident."

East Douglas.—The local paper reports at length the hearty reception tendered by this

China, Crockery and Glass

Current Importations

By ship "St. Mark," at New York, from Hong Kong, we have landed 61 packages. By steamer "Cestrian," at Boston, from Liverpool, we have landed 31 packages. By the "Ottoman" 5 packages; the "Sachem," 73 packages; the "Scottish King," from Antwerp, 4 packages; and the "Bohemia," from Hamburg, 11 packages.

Enabling us to offer desirable and attractive wares direct from original sources, from Hong Kong, from Staffordshire, and from France and Germany.

New shapes and colors of Baccarat Glass. Beautiful effects.

New designs of Carlsbad Glass in Vases, Loving Cups, Hooks. Rich color and gold effects.

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Dinner Sets. Many new shapes and decorations, also the old standard patterns, from the low cost to the very costly, many of which are stock patterns, always readily matched, an advantage appreciated by experienced housekeepers.

Plant Pots, with or without pedestals to match; all values and sizes, up to the large and very large ones.

Oriental Curics, recently imported by us from Hong Kong and Yokohama, comprising rare porcelains, cloisonné, which will interest connoisseurs. Now on view in the Art Pottery Rooms (3d floor).

Fine Lamps. Our exclusive designs and decorations from Wedgwood, Doulton, Minton, from Japan and Canton, mounted with the best American safety founts and burners, all values from the ordinary up to \$90 each, with fine globes and shades to harmonize.

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Historical Plates and Pitchers, engraved for us by Wedgwood, from artistic etchings, including vignettes of Faneuil Hall—State House—Old State House—King's Chapel—Old South Church—Old North Church, etc.—over 20 subjects.

Fine Bric-a-Brac. Artistic pieces in the Art Pottery Rooms, adapted to Wedding and Complimentary Gifts.

Rich China Plates, in single dozens (in Morocco satin lined cases or without), Fine Minton, Haviland, Wedgwood, Copeland, Royal Worcester and Doulton, cost from \$5 up to \$400 per dozen. An extensive exhibit to choose from.

Seashore and Country home buyers will find outfits or matchings in this line in abundant lines to choose from and at lowest market values.

Never was our exhibit larger, more valuable and comprehensive at this season than now. Inspection invited.

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church to Rev. Geo. O. Crosby and wife, April 28. Though the night was stormy, the attendance was large, and had it been fair the church would have been crowded. A varied literary and musical program, with the customary but by no means commonplace words of welcome, made the evening a delight.

Hyde Park.—Rev. G. L. Collyer was Methodistically—which is another way of saying enthusiastically—received by his church, Thursday evening, May 5. His pastorate opens most pleasantly. It is a strange coincidence that there are new pastors at the Congregational, Presbyterian, Baptist and Methodist churches in town. U.

Worcester, Grace.—On communion Sunday four Chinamen were baptized and received on probation. I will not attempt to give their names which, however serviceable they may be to their possessors, are quite beyond the powers of Americans to comprehend. A large delegation of their fellow Celestials were present to witness the ceremony.

Laurel St.—A novelty in Sunday-school life was a ride, April 30, by the children in a large barge out Holden way for the purpose of finding the early wild flowers. Superintendent Walker conducted the trip.

Webster Square.—Rev. L. W. Adams recently spoke in Orange before the Association of Massachusetts Sunday-schools. In his own church he utilizes the stereopticon, throwing not only pictures upon the screen, but the words of songs to be sung. He apparently keeps up with all the modern methods, if not just a "leetle" ahead.

Social Union.—The reception accorded Rev. Messrs. King and Paine, of Trinity and Laurel St. respectively, at Grace was a thoroughly enjoyable occasion. The better halves assisted in the shaking of hands. A large audience partook supper and added their greetings to the cheer of the hour. President James Hunt, of the city's Common Council, presided and introduced the speakers and musicians most felicitously. Both of the clergymen impressed all with their genuine loyalty to our church and all that Methodism implies. Senator Alfred S. Roe spoke on the tendencies of the day. The singers were A. S. Goodwin of Coral St., Mrs. Hastings of Grace, and Mrs. Litchfield. Our Association is not quite so formal as those of some other denominations, nor even as those of our own church elsewhere, but we do seem to get a deal of comfort and pleasure out of it.

Quis.

North District

Newton Lower Falls.—This church gave their pastor, Rev. G. W. Mansfield, and family a royal reception on Thursday evening, May 5. Supper was served to a very large company, after which a social hour was greatly enjoyed. Mrs. H. H. Littlefield, president of the Ladies' Aid Society, called the meeting to order and introduced Prof. M. L. Perrin, who made a most fraternal and helpful address. He was followed by Mr. P. C. Baker representing the official board, and Mr. G. A. Hewitt, superintendent of the Sunday-school, whose greetings were most fraternal and hopeful. The young people brought their offering of song, and Miss Alice B. Hewitt paid a beautiful tribute to the nation's flag. Mr. Mansfield responded to these greetings, referring to awakened memories of earlier days. Everything indicates a hopeful year.

East District

Trinity Church, Lynn.—This church celebrated its twenty-fifth anniversary, May 1. Bishop Mallalieu preached the sermon from 2 Cor. 6: 10: "As having nothing and yet possessing all things." Dr. Thorndike, presiding elder, took a prominent part in the services. This church was organized May 7, 1873. A mission for fifteen years had been conducted by one of the Congregational churches of the city, when it was turned over to our people. Rev. Alonzo Sanderson was the first pastor, and he stayed on for eight years. Then after the three years' pastorate of Rev. J. F. Mears, he returned for a second term of three years. Other pastors came and went—Revs. Alex. Dight, L. P. Cushman, T. C. Martin, and W. W. Baldwin. The present pastor, Rev. M. G. Prescott, is just entering upon his second year. Extensive repairs in the church building have been made recently.

An interesting and novel feature of the anni-

versary was the marriage ceremony performed by Bishop Mallalieu at the close of the morning service, when he united the pastor, Rev. M. G. Prescott, and Miss Susan Ida Florence in holy wedlock. It is needless to say that the interest in the services was maintained to the very last.

Beverly.—Rev. W. N. Richardson, the new pastor, is to deliver the address on Memorial Day before the G. A. R. post of this town. Mr. Richardson has been welcomed most heartily, and the formal reception was a very delightful affair. People and pastor look hopefully to the new year.

Newburyport, People's Church.—Rev. Jerome Wood at the very beginning of his pastorate has won the esteem of his people and the community as a forceful and able preacher of the Gospel. His church has given him a genuine welcome. At the reception tendered Mr. and Mrs. Wood neighboring pastors spoke fraternal words.

Lynn, St. Paul's.—A cordial and elaborate reception was given the pastor, Rev. T. Corwin Watkins, D. D., and his family. The spacious vestry was transformed into a drawing-room, being adorned with parlor tables and easy-chairs and lighted wholly by parlor lamps. After the people had been personally introduced a representative of the official board made an address of welcome, which was responded to by the pastor. Refreshment were served and a delightful musical entertainment was given. Dr. Watkins and his flock seem to be happy in their new relation.

Wakefield.—When the car containing the personal effects of the pastor, Rev. Putnam Webber, was opened at his new charge, a packing case was discovered which had not been packed at the parsonage, but was placed in the car by his former parishioners at Westboro. It was found to contain a fine china dinner set. This gift, together with others, was greatly appreciated. The pastor and his family have been very cordially received here. A reception was tendered them, Monday evening, May 2, in the vestry of the

church, which was tastefully decorated. A large number were present. Refreshments were served, and a varied entertainment was presented. Mr. John G. Munroe of the official board delivered a hearty welcoming address. The Junior League gave Mrs. Webber a beautiful bouquet. The outlook is very hopeful.

Lynn, Broadway.—Rev. Arthur Bonner and his wife were heartily welcomed by the church, April 27, in a finely planned and successfully conducted reception. The Epworth League took the initiative in the affair, but all joined readily in the pleasing work. These happy events make easy a pastor's path. Incidentally it may be mentioned in this connection that the decrease in membership is due solely to a judicious pruning of the church records. U.

West District

Presiding Elder Knowles, with his wife and daughter, gave a reception to the newly-appointed pastors of Springfield and vicinity on the evening of May 2. The reception was at Dr. Knowles' residence, and was enjoyed by all who came, its quiet cordiality being very pleasant.

A movement is under way to secure the next semi-annual meeting of the Bishops for Springfield.

Springfield, Trinity.—On the evening of April 27, about four hundred people gathered in the vestry to welcome Rev. A. C. Skinner. G. L. Wright, Miss Wright, Mr. and Mrs. Manning Tuttle, and Mr. and Mrs. B. D. Rising assisted the pastor in receiving. Music, decorations and refreshments were in order. The reception was in charge of an efficient committee, comprising Messrs. Bemis, Cowles, Farmer, Cooley, Clark, More, Cleeland and Ludington.

Chicopee Falls.—The pastor, Rev. A. H. Herrick, receives a hearty welcome and finds a very hopeful prospect. He reports that his predecessor, Rev. W. C. Townsend, left the charge in good condition. Congregations are habitually large, at

BRIGHT'S DISEASE HOT BUFFALO LITHIA WATER Rescues a Patient well nigh in Extremis.

Statement of Dr. A. M. PAINE, of WOONSOCKET, R. I.

"The almost **BUFFALO LITHIA WATER**, whether drank hot or cold, according to the indications in the thoroughly established Uric Acid Diathesis as manifested in Gout, Dyspepsia, or Bright's Disease, has been fully demonstrated in many cases under my care, but in none more clearly and positively than that of Mrs. E. K. Handy, of Manville, R. I., at whose request I make this statement. She came under my care after having been for two years in declining health, apparently in an advanced stage of chronic Bright's Disease of the Kidneys. She was exceedingly pallid, with marked puffiness under the eyes, considerable swelling of the ankles at night, a general emaciation, evident Dyspeptic symptoms attended with nausea and occasional vomiting. Her failing strength, paroxysms of difficult breathing after slight exertion, her intensely violent headaches, besides various other Uræmic phenomena, excited my gravest apprehension. Analysis of the urine, both chemical and microscopic, revealed the presence of an exceptionally large amount of albumen, fully one-half of the urine in bulk, an abundance of large and small casts of Hyaline form, with wasted Epithelial cells, occasional blood casts, and a very marked reduction of normal solids. The case was one that in every way called for an exceedingly gloomy prognosis. She was put exclusively upon large draughts of **BUFFALO LITHIA WATER**. A decided change for the better of hot **BUFFALO LITHIA WATER** was soon evident, and this improvement continued, with but few interruptions, until a permanent cure was effected. After a lapse of several years, Mrs. Handy continues in fine health."

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Men and medicines are judged by what they do. The great cures by Wood's Sarsaparilla give it a good name everywhere.

preaching, Sunday-school, and prayer-meetings. Two classes are in successful operation, and the number ought to increase. A reception was given to the pastor and family, May 4, which was much enjoyed by them and by the people.

Westfield, First Church.—At the communion season, May 1, 3 were received on probation, 2 were baptized, 2 joined by certificate, and 5 were received into full membership from probation. This church sustains largely-attended prayer-meetings on Sunday nights with a congregation ranging, we understand, from two hundred to four hundred. H.

NEW HAMPSHIRE CONFERENCE

Concord District

Pastors are getting settled and making ready to take hold of the Lord's work in earnest. We anticipate a grand year, and expect to see the salvation of souls.

Personal.—Rev. A. B. Russell labored in the work of the pastorate in the New Hampshire Conference until he had reached his 72d year, when he was laid aside. He still feels the same earnest spirit as in past years, and if a place were open that he could serve would be glad to occupy it. His failing eyesight makes it difficult for him to work. A year ago he and his wife moved to Laconia to make a home with their daughter. It is very difficult for him to go about at night in the glare of the electric lights; they blind him. His family all attend the People's Church, and as he cannot go alone very well, he has finally decided to connect himself with that church. He means to still keep in touch with general Methodism through ZION'S HERALD, and wants to keep close to his old friends of the Conference with whom he has labored so long. He sincerely trusts they will not forget him.

Concord.—Both churches here have hastened to extend a cordial welcome to their pastors—**First Church** to Rev. E. Snow as he returns for the fourth year, and **Baker Memorial** to Rev. W. H. Hutchins as he comes among them for the first year. Everything indicates a good year in both these churches.

Let every Epworth League observe the anniversary day, May 15, and let all be ready for Children's Day. The apportionment for Education is one-tenth the amount asked for Missions. Do not fail to get it. It must not be diverted for other causes. B.

Manchester District

Our workers, so far as heard from, are in good heart and at work hopefully at the opening of the year.

Nashua.—Both churches are taking hold with a hearty push.

Peterboro rejoices in the return of Pastor Vincent.

Manchester, Trinity, signals as well as signifies approval of the minister with an increase of his claim.

Munsonville has launched a scheme of co-operative effort for the pastor's support and is now trying to suitably hang the fine bell presented by Mr. Messenger, one of the summer home people.

Marlboro is in working order with Pastor D. J. Smith, who on May 1 received 4 persons into full connection.

Winchester and Westport.—A vigorous effort will be made this year to win souls and build up the kingdom.

Keene and West Swansey are in the midst of toiling and rowing, and with a good troop of workers expect to make the best shore, bringing many souls to "the Way, the Truth, and the Life."

First Church, Manchester, has very heartily invited the June session of the Manchester District Ministerial Association to meet there on the 7th and 8th, and also invites the district stewards to hold their annual meeting at 1 p. m., June 8. The Methodist pastors at Manchester will prepare and send out a program for the occasion.

Derry, First Church, extends a cordial welcome to the new pastor, finding in him an old friend, and Rev. J. W. Adams rejoices to find in this society a vigorous tide of spiritual life giving promise of a prosperous pastorate. The departure of Mr. Atkinson was greatly regretted by this people, who expressed their parting blessing with speech, song and cash.

Salem, First Church, has greatly improved under the administration of Pastor Blake, whose

return for another year has made all the people happy and disposed them to kindly regard their presiding elder. The parsonage has been overrun of late with a troop of visitors armed with eggs, corn, and miscellaneous packages, at sight of which the inmates surrendered at discretion and gratefully remain in charge of the citadel on the same terms as last year, with assurance given by people to pastor that "he shall be satisfied," and approved by vote of the quarterly conference, May 4.

The providential coming and administration of Bishop Mallalieu was gratefully appreciated by this Conference. His practical address to the undergraduates and the spiritual grip of his Sunday sermon were only equalled by his painstaking and conscientious care to secure all possible light to enable him to wisely determine the appointments, which generally seem very satisfactory. One or two only of the pastors will be called by reason of unexpected influx to endure hardness for a time, but since they count all things but loss that they may win Christ and be found in Him, even this will not be allowed to work desolation. SIMON.

MAINE CONFERENCE

Portland District

Gorham, North St.—The new year has opened well. Rev. W. F. Marshall has been cordially welcomed for his fourth year. The envelope system has been adopted for this year. An acre of land has been purchased and added to the church lot. Eight were received into full membership and fifteen baptized during the previous year, and the outlook is good for yet larger results.

Pleasantdale.—Rev. Frank W. Smith, who was granted the superannuated relation at the last Conference, is able to go out of doors on pleasant days, but is still weak. His courage and faith hold out strong. He is submissive to the Divine will, ready to rest or to work, but praying for active service.

Portland, Chestnut St.—Large congregations greeted the new pastor, Rev. Luther Freeman, the first Sabbath. He has already taken hold of the pastoral work with vigor. He finds a united church ready to follow his leadership for aggressive work. We are looking for an early revival long before the winter season. A very pleasant reception was given on Wednesday evening, May 4. The vestry was tastefully decorated with the national colors and flowers. Short speeches were made by E. S. Everett for the official board, by H. W. Cobb for the Epworth League, by I. N. Halliday for the Sunday-school, by several city pastors and the presiding elder.

Westbrook.—A very pleasant event occurred at the residence of Rev. N. D. Center on Tuesday evening, May 3. His only daughter, Miss Ida, was married to a young resident of the city, Mr. Harry Knowlton. Rev. Dr. E. O. Thayer officiated. Mr. Center is in poor health, but of good courage and strong faith. Rev. C. C. Phelan, the pastor, begins his fifth year with very encouraging prospects.

Portland, Pine St.—Rev. F. C. Rogers and wife invited their young people to a very pleasant reception at the parsonage on May 4.

Kennebunk.—The people gave Rev. W. P. Lord

a fine reception on his return for the fifth year. A poem was one of the features of a very interesting program. A "home department" of the Sunday-school and a children's class have been organized. It is hoped that every charge on the district will have these valuable helps during this year. E. O. T.

N. E. SOUTHERN CONFERENCE

Providence District

Providence Methodist Social Union.—The May meeting of the Social Union was held in the Mathewson St. Church, Wednesday evening, May 11. It was, as usual, a meeting of the representative Methodists of Providence, and thus served to introduce the new ministers to all the churches, while it gave an opportunity to the people to cordially welcome them to the city and its Methodism. The social hour was accordingly full of the spirit of fraternity and good-will, after which a banquet was served in the church dining hall. The elegant appointments of this church make it a very appropriate place in which to hold such a large gathering. The post-prandial exercises occurred in the beautiful auditorium of the church. Mr. Harmon C. Babcock presided with grace and dignity. The business transacted was largely in the interest of an increased influence of this Union upon all the churches in the city and its vicinity. The speakers of the evening were as follows: Rev. C. H. Ewer, of Cranston St. Church, who spoke on "The Pastor as an Evangelist." It was a strong appeal to the ministry to keep this arm of power within its own control. He discussed three points—the evangelistic field, methods, and results. Rev. R. C. Miller, of Hope St. Church, presented in an attractive way "Christian Enthusiasm." He very clearly distinguished between excitement and enthusiasm, and showed that no progress has been made without this motive power which he called enthusiasm, but in Christianity he defined it as "God in man." Rev. C. A. Stenhouse considered "Methodism—a Sentiment or a Force?" He called attention to the three great foundations laid by Mr. Wesley and his co-laborers and handed down to us—a broad intellectuality, a body of divinity without need of re-statement, and an organization magnificently adapted to his time. If Methodism is a success as a sentiment, then no change need be made in the latter; but if it is a force, then there seems to be a need that any parts of the organization not doing the work needed should be supplanted by machinery that will apply the force successfully.

Providence, Chestnut St. and Trinity.—The union of these two societies was consummated at the Conference in Attleboro just closed. Strong representations on the part of both organizations produced in Bishop Vincent's mind the conviction that the union ought to be consummated at once, although there arose at once to view difficulties almost too great to compass at this time. After receiving all the light available, he finally settled the matter by appointing the two pastors to a joint pastorate, but with the understanding that Rev. J. M. Taber should not be allowed to suffer in rank. Of course the joint pastorate is a temporary expedient, and Mr. Taber will undoubtedly be cared for by Bishop Vincent, leaving Rev. A. J. Coultas to the pastorate of this very



Cleaning Things

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Chicago. St. Louis. New York. Boston. Philadelphia.

large church. Dr. Bass has devoted a great deal of time to the details connected with the closing up of Chestnut St. Church and in bringing together these two societies in the most attractive way. The people of Trinity Church, as the grandchild, received the grandmother with such a welcome that a very large part of the regret caused by leaving the hallowed walls of old Chestnut St. on the part of its loyal members has been removed. The last service was held on the last Sunday in April, in charge of Dr. Bass, the presiding elder of this district. The decorations, the exercises, and the tearful farewells of the people, were all singularly in keeping. The palms did not seem to say "Hosanna;" rather "ever-green shall be the memory of this dear landmark of Methodism."

Trinity people, led by Mr. Taber, gave a reception to all the congregation of Chestnut St. on the evening of Wednesday, April 27. About five hundred were present, and enjoyed the eloquent address of welcome on the part of Mr. Taber and his people. Rev. A. J. Coultas, the new pastor, represented Chestnut St., and Dr. Bass spoke for the Conference. This reception fixed any minds that had in the least hesitated to follow their pastor to Trinity; its cordiality could not be mistaken. Hence on the first Sunday in May 181 members and 10 probationers came to Trinity and united with this already very strong church. It now numbers not far from 925 members. The two pastors and Dr. Bass with all the officiating of Trinity Church in the altar and a congregation that completely filled the auditorium made a memorable communion service. Dr. Bass preached in the evening. The Sunday-school of Chestnut St. in a body entered its new home 150 strong. It has made the accommodations of Trinity inadequate to the crowds that now attend every service. Only four letters to any other church were asked of Dr. Bass, who acts as pastor of Trinity until the temporal matters are adjusted. The trustees of Chestnut St. are still attached to that roll because of the property. Upon the whole nothing but success seems in view for this union, and yet it will be studied with great interest and the annual results will be criticised by the friends of consolidation as well as the opponents.

Providence Preachers' Meeting.—At the last meeting in Chestnut St. Church, where the ministers have met for many years, resolutions recognizing the debt they owed the trustees and its several pastors were passed. Rev. H. A. Ridgway, of Fall River, by previous request read a valuable paper on the "Biblical Doctrine of Immortality." The paper was materialistic in its conclusions and asserted that the soul being separable from the body was a result of Greek influence upon Christian thought rather than any fair deduction from the Scriptures. Rev. C. H. Ewer has been requested to meet the positions of the essayist by giving the accepted view with arguments to establish the same. A lively paper is anticipated. The meeting of May 2 was held by invitation in

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Trinity Church. The sermon, which is the order of the day the first Monday in the month, was preached by Rev. F. H. Hill, of the Zion M. E. Church, this city. His topic was, "The Ideal Life" (Phil. 3: 13, 14). An invitation to hold the meetings in Mathewson St. Church was informally accepted, but will be more formally accepted when the new pastor, Dr. Dick, has arrived and an official meeting can be held.

Broadway.—On Friday evening, April 29, although very stormy without, pleasant smiles and glad welcomes were found within the vestry of this church on the occasion of the reception to the pastor, Rev. J. O. Randall, and his wife on their return for a second year of service in this parish. Expressions of cordial welcome were spoken by Christopher Williams for the official board, Willard U. Lansing for the Sunday-school, L. W. Smith for the Epworth League, Mrs. Mary J. Booth for the Ladies' Aid Society, Prescott Reynolds for the Broadway Choral Societies, and George Round for the Boys' Fidelity Club. Mr. Reynolds replied in his usual pleasing and profitable manner. During the intervals between these addresses music was interspersed. In the social hour abundance of ice cream and cake was served. The tone of the speeches was that the earnest labors of the pastor and those of the united church might be crowned with a manifold harvest this year. The reception committee were: W. H. N. Pratt, J. A. Cowell, and L. W. Smith, most ably assisted by Mrs. Aletta Sherman, Mrs. Emma Ordway and Mrs. Mary G. Pratt, a co-operative committee of the Ladies' Aid Society.

Hope St.—Rev. R. S. Miller has made a fine impression already upon his people, some of whom are extremely pleased with the selection made by the cabinet.

Cranston St.—Rev. Charles H. Ewer has begun his work with the support of his people extended to him in liberal measure.

Asbury Memorial.—A very cordial reception by the church and congregation was given Rev. C. A. Stenhouse and family in the vestries on the evening of April 27. Principal Kingsley of the grammar school gave the address of welcome.

St. Paul's.—Rev. J. A. L. Rich grasped the hand of three hundred of his people the first Sunday, which was April 24. The stormy conditions did not seem to prevent this people from giving their new pastor a royal welcome and first hearing. May 1 every officer and teacher was in his place in the Sunday-school, and the number reported for that day was about 250.

Central Falls.—Rev. J. H. Newland received, on May 1, 2 by letter and 1 on probation.

Brockton, South St.—Rev. O. W. Scott has opened a year that promises to make it lively for the new liquor saloons of this city. On Sunday evening, May 1, he preached an eloquent sermon on "After May First—What? A Liquor Deluge?" The Enterprise devotes space to an elaborate abstract of the eloquent words of the pastor. A very neat calendar is published by the church, and it contained in the issue of May 1 some facts which will bear repetition. The amount of money raised by this church for all purposes during the past year was \$4,175. This includes current expenses, all benevolent moneys, and all moneys received by the trustees, the Leagues, the Sunday-school, the Brotherhood, etc. Members received, 41; dismissed, 5; net gain, 36. No members lost by death. Total membership, 296.

Personal.—It is reported that Rev. G. E. Brightman is ill with nervous prostration, and doubt has been expressed about his being able to take up the work at Pascoag, his new field. It is hoped by his many friends that these rumors are exaggerated.

KARL.

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CHURCH REGISTER

HERALD CALENDAR

Annual meeting of Dover Dist. Ep. League at Newmarket, N. H., May 18
Providence Dist. Pr. Mtg. at East Greenwich, R. I., June 6-7
Norwich Dist. Min. Asso. at East Glastonbury, June 13, 14
New England Chautauque S. S. Assembly at Lakeview, South Framingham, Mass., July 18-29

POST-OFFICE ADDRESSES.

Rev. F. T. George, 40 Mason St., Worcester, Mass.
Rev. George W. Coon, West Medway, Mass.
Rev. J. Hall Long, Pantown, Vt.
Rev. E. W. Belcher, North Abington, Mass.

BUSINESS OPENINGS.—The Livingston Woolen Mills, Washington, R. I., offer employment to a few more persons of experience in their line. At Phoenix, R. I., are openings for several small shops and stores, and two factories using water power. Address L. J. Lawton, the recording steward of the church.

BOSTON SOCIAL UNION.—The regular meeting will be held at the American House on Monday, May 18, at 5 p. m. Dinner will be served promptly at \$1.50. This will be a grand Methodist patriotic rally. Hon. Alfred S. Roe, of Worcester, will be the guest of the evening, and will address the Union. Patriotic music will be furnished by a male quartet consisting of Mr. Herbert S. Richardson, first tenor, Mr. Albert U. Ashton, second tenor, Mr. Nestor W. Davis, first bass, Mr. Harry H. Ashton, second bass, with Mr. Frank E. Pitts, accompanist; Mr. Albert C. Ashton, chorister.

In order to increase our membership, the executive committee have decided to issue membership tickets for the balance of 1898 for \$4.

VERNON B. SWETT, Sec.

W. F. M. S.—The regular meeting of the Cambridge District will be held at First St. Church, Somerville, Thursday, May 19. Sessions at 10.30 and 2. Morning session, reports and discussions. Basket lunch. In the afternoon, addresses by Miss Glover and Mrs. Talmage. Trains leave Union station for Prospect Hill at 10 and 10.17 a. m. and 1.54 p. m. Clarendon Hill electric from Tremont St. or Union Station pass Flint St.; half-minute walk to church. GRACE G. SMITH, Rec. sec.

FLAG FESTIVAL.—Send ten cents and a 3-cent stamp to Mrs. Mary B. Ingham, 203 Franklin Ave., Cleveland, Ohio, for the "Flag Festival," a patriotic entertainment appropriate for any church society desiring to raise money.

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Chinese Work in Boston

There are eleven Chinese Sunday schools in this city. Our Methodist churches are represented, vigorous and growing schools being a part of the work at Bromfield St., People's Temple, and Baker Memorial. Beginning last Sunday and continuing three days there has been a direct evangelistic effort made for these people, three Chinese ministers and their wives, from New York, being present. All the schools were visited last Sunday. In the evening at the Tremont St. Church, Dr. Pickles, pastor, three hundred Chinamen gathered to listen to one of their own nation speak the "wonderful words of life." He who is looking for one of the signs of the times would better keep his eye on this Chinese Sunday school movement. We believe it has the Lord's special favor.

MARRIAGES

WOOD—McPHAIL.—April 14, by Rev. Daniel Richards, Jared S. Wood and Nellie E. McPhail, of Cambridge.


LANE—TUCKER.—In Gloucester, April 20, by Rev. J. F. Mears, Lewis D. Lane and Ethel M. Tucker, both of Gloucester.

KEZER—CHAMBERLIN.—In Pittsfield, Vt., April 27, by Rev. A. W. Ford, Frank F. Kezer, of Rochester, and Lulu M. Chamberlin, of Stockbridge.

W. F. M. S.—The Malden District W. F. M. S. will hold its annual meeting at Wakefield Church, May 25. Sessions at 10 and 2. Address by Miss Emily L. Harvey, of India, and other interesting exercises. It is hoped that each auxiliary will bring or send a report of their work. Basket lunch. Mrs. G. H. CLAWKE, Rec. Sec.

INTERNATIONAL MISSIONARY UNION.—The fifteenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 8-14. All foreign missionaries, whether retired or in active service, are eligible to membership and entitled to free entertainment. All other persons who wish to attend can secure board at low rates. For further information address Mrs. C. C. Thayer, Clifton Springs, N. Y.

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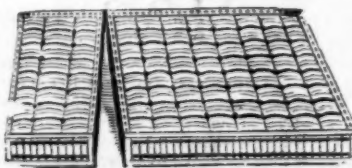
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Spring Fishing

A REMINDER FOR THE FISHERMEN

These balmy spring days with the invigorating winds and clear, sweet-scented air are like intoxicants. They bring to mind the very agreeable memories of the good times gone by. They recall to us the many pleasant hours spent in trolling for those excellent specimens of the finny tribe which abound in the streams, ponds and lakes of New Hampshire, Vermont and Maine.

Time was, when to visit these famous fishing resorts was a tremendous task, so incomplete were the ways and methods for reaching them, but with the improvements and advancements which are being made in every line the toil and labor are greatly lessened, and the facilities which are now offered to the sportsmen are too numerous to mention.

In Maine during the past few years many small railroads have been built which bring the fishing regions within close communication with the larger trunk lines. The roads and paths in every direction have been cleared and made passable, while the camps which abound at every fishing centre are not the old traps of yore, but instead, the pleasure seeker finds well-equipped cabins within easy range of the fishing grounds where many of the comforts which the city man enjoys will be found. The guides, it is needless to say, exert themselves to make one's stay enjoyable, and the cost for a ten days' trip is very inconsiderable.

The lakes and ponds of New Hampshire and Vermont have been carefully cared for by the fish commissions, and every variety and specie of fish, toward which the sportsmen are inclined, will be found in great quantities.

It is very surprising to find so great a number of camps bordering on the shores of the lakes in this region. They are chiefly owned by clubs of sportsmen from the larger New England cities, who, delighting in this sport of sports, band themselves together for the purpose of enjoying this pastime at a moderate expenditure.

The thousands of visitors to the Sportsmen's Show did not a little to stimulate an increasing interest in the life and pleasure which are obtainable in the woods of New England, and doubtless many new followers of Isaac Walton will result.

It has been the policy of New England's leading railroad, the Boston & Maine, to make it possible for all to visit these fishing grounds under the most favorable circumstances, and with this end in view, the General Passenger Department will place on sale at all of the principal offices reduced rate round trip tickets to the leading fishing grounds of New England.

Call at the Boston City Ticket Office, 322 Washington St., or send to the General Passenger Department of the Boston & Maine Railroad for a "Fishing & Hunting" pamphlet; also book of tours, which abounds in valuable information concerning routes, rates and hotel list.

NEWS OF THE WEEK

Tuesday, May 3

- Great enthusiasm over the victory in Manila Bay.
- Gen. Fitzhugh Lee nominated as Major General of Volunteers.
- Several persons killed during bread riots in various parts of Italy.
- Russia signs contracts with the Cramps for a 12,500-ton battleship and 6,100-ton cruiser.
- Columbia University receives the \$300,000 bequeathed by the late D. B. Fayerweather.
- A crisis in Madrid; martial law proclaimed.

Wednesday, May 4

- China and Japan proclaim neutrality.
- The Secretary of War has issued passes to 135 newspaper correspondents to attend the army in the invasion of Cuba.
- The Spaniards abandon Bayamo (San Salvador), in Cuba, and the insurgents enter it; Spaniards remaining there receive protection.

— The President of Brazil refuses to renew the reciprocity treaty with this country, on account of loss sustained by Brazil.

— Sagasta's policy severely criticised in the lower house of the Cortes; the monarchy denounced.

— The Ward Line steamer "Vigilancia" chartered for an army hospital ship.

— Marine war insurance in the Pacific Ocean quoted at 15 per cent.

— The first regiments of volunteers mustered in yesterday in Arizona and in this State.

Thursday, May 5

— Preparations making for sending reinforcements to Commodore Dewey from California.

— A thousand or more Cubans drilling at Tampa to go to Cuba; William Astor Chanler, the African explorer, to join this regiment of Cubans.

— The President nominates eleven major generals and twenty brigadier generals.

— The name of "Spain Street" in New Orleans changed to "Dewey Street."

— The French Government removes the duty of 37 cents a bushel on wheat; wheat touches \$1.31 in Chicago.

— Admiral Sampson's fleet sails from Key West; destination unknown.

— Yale to present two rapid-fire Maxim guns (to cost \$5,200) to the cruiser named after her.

— The smaller cruisers keep up the blockade of Cuba.

— Riots and conflicts in various parts of Spain.

— Cereal duties suspended in Italy.

Friday, May 6

— Congress believed to be favorable now to the annexation of Hawaii.

— Bread riots continue in Spain; duties on grain reduced.

— Ammunition and dynamite landed by the U. S. Tug "Leyden" for the Cubans.

— Gold quoted in Madrid at 114 per cent. premium.

— A naval constructor with workmen ordered to leave San Francisco for Manila to repair Dewey's ships.

— The Cuban "Congress" opens in Havana.

— May wheat goes to \$1.50 in Chicago.

— The bubonic plague is spreading in Hong Kong.

Saturday, May 7

— The French steamer "Lafayette," trying to enter Havana, captured off that port and taken to Key West as a prize; orders from Washington to release her, permission having been previously given for her to touch there en route to Vera Cruz.

— The War Department issues an order organizing the regular and volunteer forces into seven army corps.

— Astonishing news from Commodore Dewey: the Spanish fleet annihilated; 150 Spaniards killed and over 200 wounded; no American ship lost, no Americans killed, and only six wounded slightly; Cavite occupied; Manila at Dewey's mercy; cannot occupy for lack of force.

— The President sends congratulations to Dewey; promotes him acting Rear Admiral.

— China pays the last of the war indemnity to Japan; the latter Power preparing to evacuate Wei-hai-wai, which is to become an English naval station.

Monday, May 9

— Italy prohibits the transmission of cypher messages.

— Miss Helen Gould sends the U. S. treasurer a check for \$100,000 for the use of the Government.

— Four American missionaries of the United Brethren massacred in Sierra Leone, Africa.

— Strained relations between England and France over the West Africa difficulty.

— Bread riots occur in Milan, Florence and Leghorn, Italy, and martial law has been proclaimed.

— Wheat in Chicago goes to \$1.70 — an advance of 50 cents in a single week.

— The seven franchises offered to the Manhattan Elevated Road, New York, by the Rapid Transit Commission, rejected; no rapid transit in New York for some time to come.

— An alleged Spanish spy caught in Washington.

— Admiral Sampson's fleet supposed to be on the point of seizing Porto Rico.

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Other styles of our Waists range from 29c. up to \$4.00.

OBITUARIES

Oh! give them up to Him, whose own
Those dear redeemed ones are!
Lo! on their wakening souls He breaks,
"The bright and morning Star."
His are they now, for evermore,—
The mystery and the conflict o'er,
The eternal city won!
As conquerors let them pass and go
Up from the flight of faith below,
The peace of God at last to know
In kingdoms of the sun.

—Elisa Mary Hamilton.

Merritt.—Albion Curtis Merritt was born in Harpswell, Me., Jan. 24, 1830, and died in Rosindale, Mass., Jan. 11, 1898.

Mr. Merritt was converted to Christ when but thirteen years of age, and joined the Methodist Episcopal Church at the age of twenty-one. Out of the forty-six years of his connection with the church twenty-six of these were spent in the fellowship of First Church, Boston, where he was a member at the time of his death. He was a loyal Methodist, and had been a subscriber to ZION'S HERALD for forty years.

Constancy was one of the main features of Mr. Merritt's character. He was not known to be absent from his own regular church services but twice in forty-six years unless detained by sickness or when away from home. The prayer and class-meetings were especially attractive to him, and in his daily journal he often speaks of the "grand class-meeting" and "how helpful it was." In his disposition he was extremely kind, and nowhere was this shown more than in his beautiful home life. He was unselfish, thoughtful, obliging and ready to help in every good cause. His genial life, honest heart, and sunny face made for him many friends who loved him and held him in high esteem.

He died as he had lived. In the calmness of the evening shadows, with no struggle, he closed his eyes on earth to open them in heaven. His bereaved wife, Mrs. Lydia Merritt, who lives with her daughter in Rosindale, has the deep sympathy of her many friends.

A. H. NAZARIAN.

Oliver.—Mary Clark Oliver was born in Boston, Mass., and died in Cambridge, Mass., Feb. 10, 1898, aged 87 years, 10 months, 12 days.

Her family—a brother and three sisters—all unmarried, resided where the parents died until near the date of the demolition of Fort Hill, when they removed to Cambridge. Mary and Eliza, who had belonged to Bromfield St. Church, united in Cambridge with Harvard Street. They were descended directly from Elder Thomas Oliver, who was next neighbor of Gov. John Winthrop in 1630. They have always been held in consideration and to the last preserved that respect which inheres in noble birth. It was a Bethany house, moreover, and Jesus' followers loved them. The brother died first; then Eliza, whose funeral was conducted by Rev. Dr. Cummings; then Matilda, while her sister lingered in a sickness that commenced at nearly the same time. Nursed by a beloved cousin, she awaited the coming of her Lord in patient endurance of suffering. "It was just wonderful," remarked a near neighbor, to whom Mary said, "Why should I complain and make others unhappy?" She was a benediction to all who knew her.

In her will she remembered her church and its benevolences, according to her ability; adding also \$50 for needy students in Boston University, and a like sum for shipwrecked seamen. The last-mentioned were ever subjects of deep concern, and her deft fingers worked for them upon the sick bed.

Her father's branch of the Oliver family ended in this death.

J. L. ESTEY.

Paul.—Eveline (McIntire) Paul was born in York, Me., July 10, 1832. She was converted in early life and joined the Methodist Church in "Scotland" (York), remaining a member there until this point ceased as a preaching-place of the Methodists. She was then transferred to the Methodist society at Elliot, where she remained a member until her death, Feb. 17, 1898.

On June 7, 1840, she was married to Jeremiah Paul. Of their five children, all boys, only one survives her—J. Frank Paul, superintendent of the Sunday-school at Elliot.

Mrs. Paul loved the Lord; she loved Christian people. A few months before she died she was able to attend the funeral of an old friend, and upon her pastor remarking that

she "did well to get out," she replied, "I would go a good ways to attend the funeral of that dear old lady." They had loved the Lord together, they went on to glory not far apart. She attended class-meeting a few times during the last summer, and her testimony was always helpful and interesting.

During the last few weeks of her sickness she experienced the upholding grace of Jesus Christ, and was much cheered by a letter from her nephew, Rev. W. S. McIntire, which she showed her pastor, and which contained quotations of many of the promises of the dear Lord. She was another of those who "die well." Her memory will be cherished.

Her husband survived her but a few weeks, entering, on March 14, the great beyond. May the benediction of our Lord rest on those who cared so tenderly for both in their last days!

FRANK C. POTTER.

Slason.—Rev. George A. Slason, son of George F. and Clarinda A. Slason, was born in Middleboro, Mass., Jan. 27, 1856, and died in North Dighton, Mass., April 12, 1898.

He was the youngest of four children, two of whom died in childhood. He was always of a serious turn of mind, and the death of his sister, a beautiful Christian girl of twenty years, together with her last words to him, "Meet me in heaven," made a deep impression on him, and resulted in his conversion at the age of twenty-one. He early felt a call to preach the Gospel, but so high was his conception of the work of the ministry, and so distrustful was he of his own abilities, that he long resisted the call. But he was not inactive. He became a diligent student of the Bible, and so great was his desire to help on the work of the Master that he went out into the different neighborhoods to tell of Jesus and His love. These efforts resulted in conversions, his own father being of the number. Being thus encouraged, he at length yielded to the call of the Spirit, and in 1883 he entered the Maine Wesleyan Seminary at Kent's Hill to prepare for his life-work. Here his example and influence were very helpful to his fellow-students, several of whom were converted through his instrumentality. While at Kent's Hill he received a local preacher's license from Rev. A. W. Pottle, presiding elder, and preached in several of the surrounding churches. He graduated in 1887, and for a year supplied the church at Weld, Me. He entered the School of Theology of Boston University in 1889 and graduated in 1892. In 1891 he united with the New England Southern Conference and spent two years each at South Braintree and Fairhaven, one at Osterville and Marston's Mills, and was completing his second year at North Dighton when his work was cut short.

Mr. Slason was a man who commanded the respect of all who knew him. He was a diligent student, a faithful pastor, an earnest and instructive preacher. He loved the work of the ministry, and by his faithful discharge of all its duties made for himself a large place in the hearts of the people in every field in which he labored. He was a Methodist from conviction, his parents being of another denomination. He was active in every good work and contributed according to his ability for every cause which he advocated.

He was united in marriage, July 30, 1891, with Miss Alice H. Foster, of Westbrook, Me. To them were born two boys and a girl; of these the second, a boy of four years, was called away by death in February last. This was a severe affliction to the parents, and the father, who had been suffering from an illness of the previous summer, could not readily rally from the shock. A severe cold in March prostrated him; but from this he recovered somewhat and was able to conduct the communion service of his church the first Sunday in April. Another cold taken the next day produced ulceration of the throat, and on the Monday following diphtheria in violent form set in, and no remedies were able to check its progress. He seemed to be aware of his near departure; he gave counsel to his wife concerning her future, and a farewell message to his father and mother, and at a little past noon on Tuesday peacefully passed away.

Owing to the nature of his disease, early interment was necessary. On Wednesday morning the body was taken to Middleboro, where in the afternoon it was laid beside that of his little boy, brief funeral services having been conducted by the pastor of his parents, Rev. M. F. Johnson of the Baptist Church, in the absence of his own brethren at the Conference. At the announcement of Brother Slason's death at the opening of the Conference on Wednesday morning a committee was appointed to attend his funeral;

but before the time and place for the service could be ascertained, the interment had taken place.

In the early vigor of his life a noble son, a loving husband and father, a worthy Christian minister, and a brother beloved has been called to the higher ministries of heaven.

W. ELA.

Peirce.—On Sunday, March 20, 1898, Elisha Peirce entered into rest, aged 73 years.

For years Mr. Peirce followed the sea, but about twenty years ago he engaged in business in Boston, where he was converted and joined the Seamen's Bethel. Twelve years since he moved to West Medford, joining Trinity Church by letter. From the day of his conversion to the day of his death he maintained a consistent Christian life and walk. He was a very modest man, quiet, said very little, but that little meant much. He was always in his place at the church services and ready to do his part.

His last sickness was very painful at times. He experienced much suffering, and was glad when the summons came for him to take his departure home. He said to us, in answer to a question, "If my Lord was here I would put my arms around Him and embrace Him, I love Him so."

He leaves a wife and one child. They miss him, but hope and Christian faith tell them that they shall find him in the land where the people never die or grow old. May the peace of God rest on them richly!

A. W. L. N.

Osgood.—Mrs. Mary E. Osgood was born in Canterbury, N. H., Dec. 26, 1829, and died in Haverhill, Mass., April 11, 1898.

For years she has been very much of an invalid, having had a serious lung trouble, and thus has had the sentence of death in her body. Often has she seemed to herself and friends to be done with life, but has rallied to the extent of being about her house and able more or less to give attention to her home duties. She died at last with pneumonia, after but a few days' illness.

Mrs. Osgood has been a "shut in" from the community and church to a very great extent, and yet has been not a little felt in the church by her prayerful interest and attendance whenever able, and her gifts for its support. For years she has had a triumphant faith. In 1872 she entered into the experience of perfect love, in which she has since lived and in the peace and power of which she died. She was a faithful wife, a loving mother, a genuine Christian, a loyal Methodist—consistent in life and triumphant in death.


She was married, in 1852, to Joseph H. Osgood, of Amesbury, Mass. Of their two children the son died in 1886, leaving a wife and young son; the daughter, Nellie, survives her. The funeral was from her home, April 13, conducted by the writer.

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MALAYSIA MISSION CONFERENCE

REV. F. H. MORGAN.

ON February 15th the sixth annual session of this Conference was opened in Singapore. The Conference was called for the 12th, but as the Central Conference session was late, and Bishop Foss and Dr. Goucher wished to visit Rangoon, they were unable to reach Singapore on that date. They were delayed also by an accident to their steamer, which detained them near Malacca for some hours. In consequence of these delays the session was shorter than usual, lasting only from the 15th to the 17th. Bishop Thoburn left for India to prepare for his visit to England on the 18th, and on the 20th Bishop Foss and Dr. Goucher left for Yokohama.

Some interest was added by the presence of Dr. Goucher and Bishop Foss, and their advice and presence were very helpful to us in our committees. Dr. Goucher gave careful attention to the finances, and they also considered and expressed their approval of the distribution of the appropriation.

They reached Singapore on Sunday, the 13th, at 9 o'clock, and their time was at once filled. Dr. Goucher preached at the service in the Malay Church, and at the conclusion Bishop Thoburn baptized three infants. Dr. Goucher also preached in the English Church at 5 P. M., and Bishop Thoburn at 8. Monday was occupied by the work of the examining committee, and on Tuesday Conference met.

Bishop Thoburn had already called a special session in December, when the delegates to the Central Conference were elected, as it was of course necessary that this Conference should have proper representatives at Central Conference, which was held before ours. Bishop Joyce, who happened to be passing through Singapore at the time, presided, and the Conference chose F. H. Morgan, B. F. West, and W. G. Shellabear as delegates.

The reports showed that there had been some gain in the different branches. The Anglo-Chinese school has recovered from the blow struck against it, and has regained its former standing, the number enrolled having reached 630, and the average attendance for one week about 670. The debt, which has been a great burden on the boarding school, has been somewhat lightened, thanks to help from America and the loan from the General Committee. The former principal, Rev. C. C. Kelso, has been in America trying to raise money to free the school from this debt, and is meeting with some success. With our present force it is impossible to open new work, while in order to keep up our present work only, we need strengthening. Recently \$200 was given us by Miss H. G. Bellingham to support a deaconess in Penang, and also a like sum for a training school for native preachers.

Very few changes were made in the appointments for the coming year. J. E. Banks was appointed principal of the Anglo-Chinese School, owing to the absence of Rev. C. C. Kelso, and S. H. Wood was transferred to the school at Ipoh, Dr. Egland taking his place in Singapore. Rev. G. F. Pykett is expected to return soon to this field.

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